

A HANDBOOK

TO

OLD TESTAMENT HEBREW

BY

SAMUEL G. GREEN, D.D.

THIRD EDITION

1921

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The Word of our Lord was written in this language, and as time goes on little by little you will add to your understanding of many obscure passages and you will feel a sense of assurance and undisturbed certainty about them.

May His Blessing rest upon you and your family all the days!

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TO
OLD TESTAMENT HEBREW
GREEN

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A HANDBOOK
TO
OLD TESTAMENT HEBREW

CONTAINING
AN ELEMENTARY GRAMMAR OF
THE LANGUAGE

WITH
*READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES
AND COPIOUS EXERCISES*

BY THE LATE
SAMUEL G. GREEN, D.D.

AUTHOR OF
'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

THIRD EDITION
REVISED BY A. LUKYN WILLIAMS, D.D.

THE RELIGIOUS TRACT SOCIETY
4 BOUVERIE STREET & 65 ST. PAUL'S CHURCHYARD, LONDON, E.C. 4

1921

PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS
BY FREDERICK HALL

PREFACE TO THE FIRST EDITION

THE following work is intended to introduce the learner to the Hebrew of the Old Testament ; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them ; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this HANDBOOK to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance ; and the learner is earnestly requested not to proceed to the Etymology before being able to read a Hebrew sentence with ease and fluency. The preliminary effort

will be irksome ; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek ; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen ; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook* ; several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M.A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

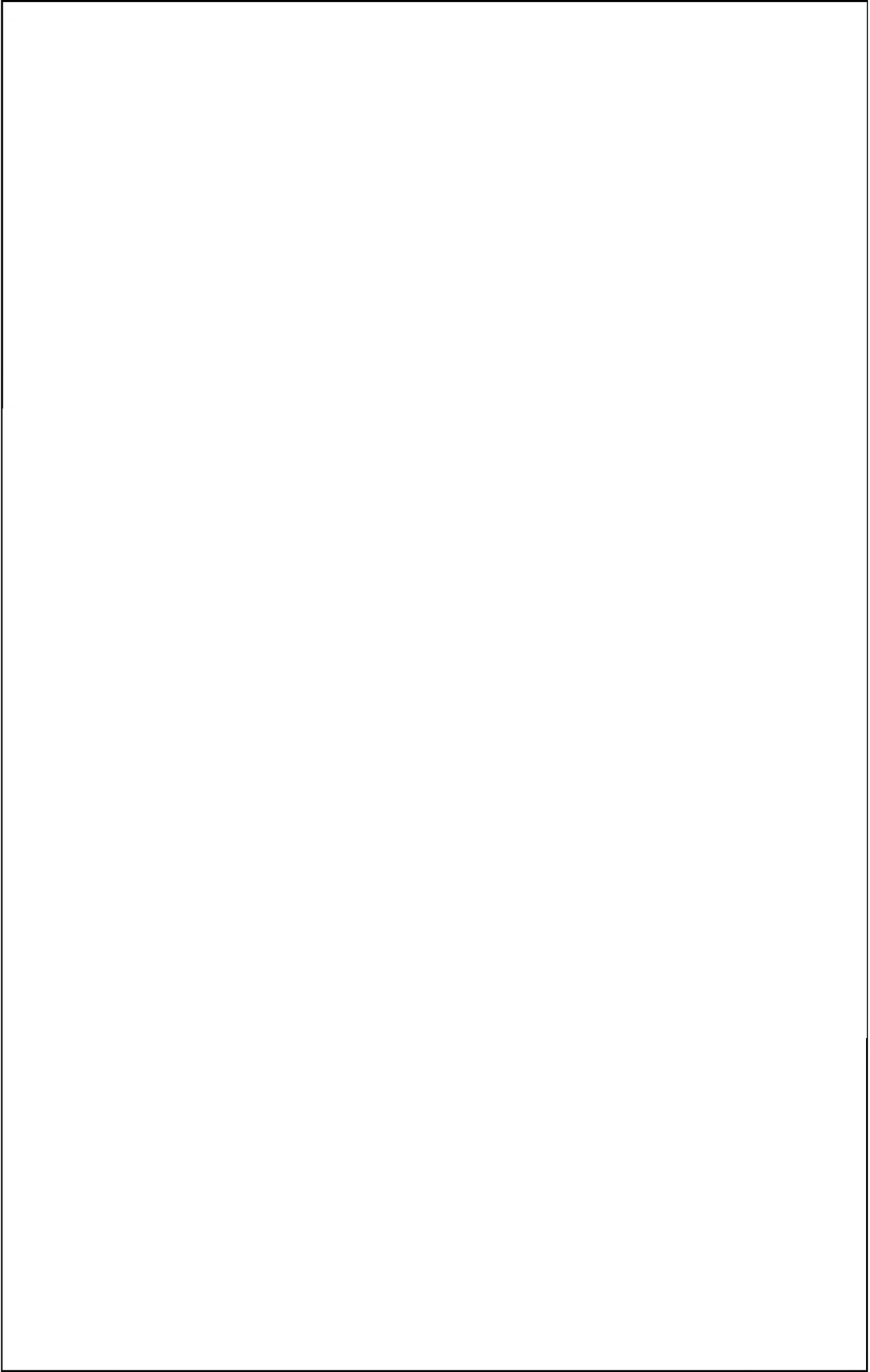
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PREFACE TO THE THIRD EDITION

IN view of the continuous demand for the late Dr. Green's *Handbook to Old Testament Hebrew*, the second edition of which is quite exhausted, it was at first proposed to issue a new edition completely revised and brought up to date. But the difficulty and expense of printing forbade this at the present time. It has therefore been thought well to issue a temporary edition from the original plates, making only such alterations as are absolutely necessary. Three pages of *Addenda et Corrigenda* have also been inserted, to include notes that are too long to set in the plates. The student will find it well to mark these in the text before he begins to use the book.

A. L. W.

Dec. 1, 1920.



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ADDENDA ET CORRIGENDA

- p. 12, l. 5 from bottom. (*Qomets* or) *Qamets chatuph*. The student is advised to use the latter term only.
- p. 14, l. 7 from top. *YHVH*. These are the consonants of the sacred name, which is probably to be vocalized *YaHVeH*. The vocalization *Jehovah* is not found earlier than 1518 A. D.
- p. 16, l. 8 from top. **Except**, &c. The example given is mistaken, for the *methegh* in *להיות* is probably due to the fact that a syllable ending in an aspirate contains some emphasis. Another only apparent exception to the rule occurs when a Daghesth forte is implicit, e. g. *הלויים*, for *הלויים*.
- p. 22, on § 38 (b). After the article the Daghesth is inserted when a ה or ע follows the י, e. g. *היהודים* the Jews, *היעפים* the weary. But very rarely in other cases.
- p. 25, § 47. (2). Add (3) **Half-open syllables** (the existence of which is denied by some scholars) are syllables made in course of word-formation. They have a short unaccented vowel, and the following **Sheva** moves slightly, e. g. *ישרי*, which is 'formed' from *ישרים*.
- p. 27, § 53. (3). Add (4) When the syllable is followed by Maqqeph and has not Methegh, e. g. *כֹּל* (*kol*) but *שֹׁת* (*shāth*). But see below on p. 31.
- p. 27, l. 9 from bottom, after (§ 48. 3). Add, but *בתים* (*houses*) is an exception (*bāttim*, not *bottim*).
- p. 31, § 66. It should be noted that the so-called rules about Methegh hold good for printed Bibles only. The best manuscripts largely ignore them.
- p. 31, last line. Also to distinguish defective long chireq from short chireq, e. g. *יראו* they shall fear, but *יראו* they shall see.
- p. 32, line 2. Add (3) Also with some forms of *היה* and *חיה*, e. g. *להיות* (*vide supra*), *יחיה*.
- p. 33, § 76. Add (c) To guide the cantillation in the synagogue worship.
- p. 34. See on p. 184.

p. 45. § 105. The following Table may be useful :—

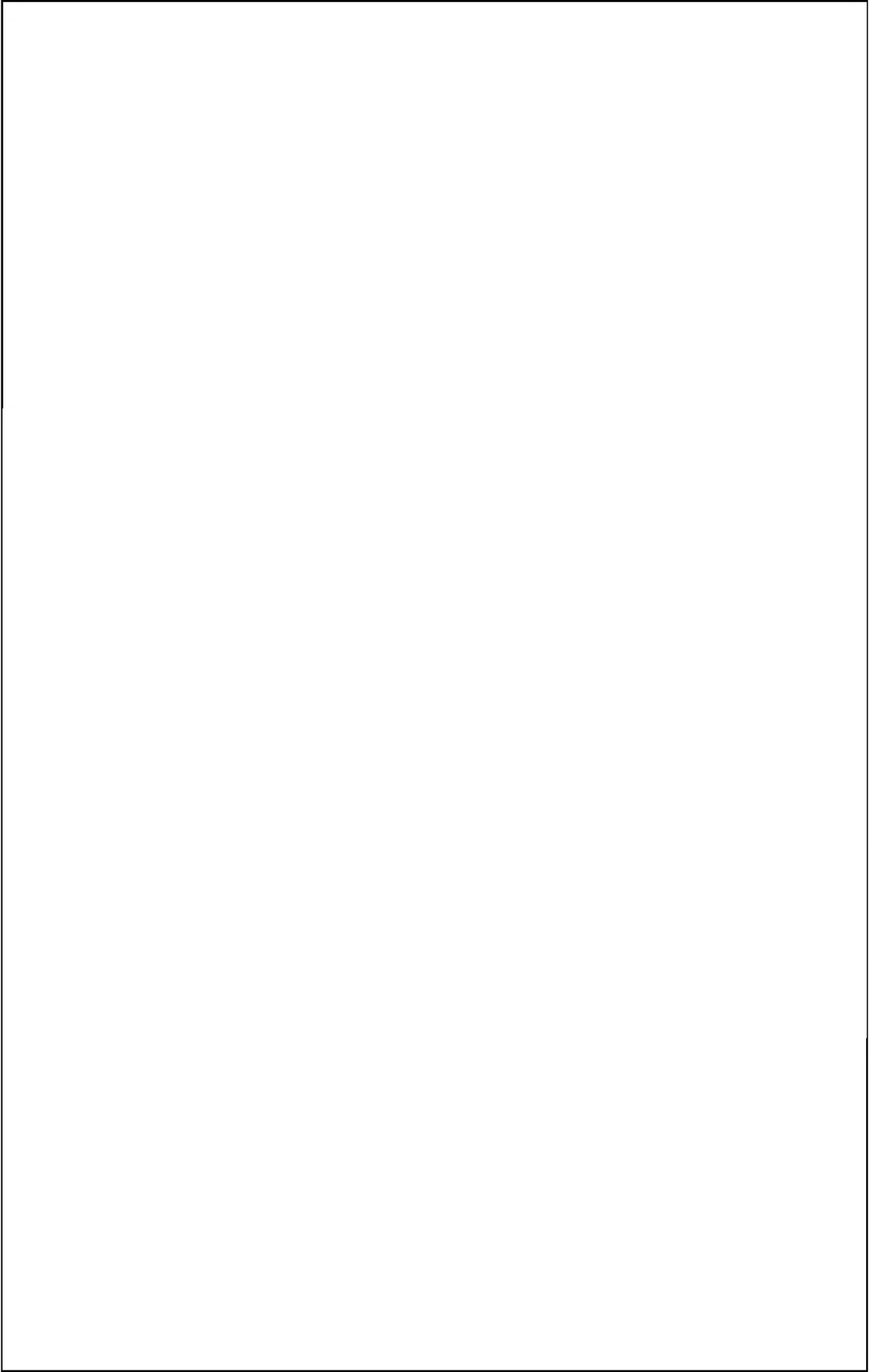
The Article before Gutturals.

INITIAL.	WITH VOWEL OTHER THAN QAMETZ.	WITH QAMETZ.	
		ACCENTED.	UNACCENTED.
א, ר	הָ	הָ	הָ
ע	הָ (rarely הָ)	הָ	הָ
ה	הָ (rarely הָ)	הָ	הָ
ח	הָ	הָ	הָ

For the pointing of the Article before י see above, p. 22.

- p. 48, l. 7 from bottom. After עֲבָרִים add, and עֲבָרִים.
- p. 66, l. 3 from top. After 'itself' add , when so used,
- p. 69, after note (1). Add (1*) עָם (*with*) is declined עָמִי (עֲפָרִי), עָמֶךָ (p. f. עֲפָרְךָ), עָמִי, עָמֶךָ, עָמֶנִּי, עָמָם, עָמָם, and עָמָם.
- p. 71, § 184. Add, Demonstrative pronouns very rarely take the article when the substantive is determined only by a suffix, הַזֶּה, Judg. vi. 14.
- p. 77, ll. 5, 6. With ב, כ the Sh'eva of the Inf. Constr. may be regarded as moving; with ל as quiescent, e. g. לִפְתֹּחַ but לִפְתֹּחַ.
- p. 78, before Exercise xvi. Add, For the English-Hebrew exercises on this and the following Lessons, see pp. 226 sqq.
- p. 80, § 201. Philologically the characteristic form of the Niphal is explained as being due to two sources, (1) a prepositive *na*, attenuated to *ni*; (2) a later proclitic *in* (Gesenius-Kautzsch, *Grammar*, § 51 a).
- p. 88, l. 3 of Hebrew. אֶתְפָּאֵר, pausal form of Hithp. in imperfect, 'I will glorify myself'.
- p. 96, l. 15, the imperfect. Add, Vav Consecutive does not affect the vocalization of the perfect. For the many exceptions to the accent being thrown forward see Driver, *Hebrew Tenses*, § 110.
- p. 98, l. 9. **They all take the tone.** This is misleading; הָ, הוּ, נוּ, נִי, never take it.
- p. 99, l. 3 from bottom. Add, *Observation.* In Imperfects and Imperatives with — this becomes — (long Qametz) before suffixes; e. g. וְיִלְבָּשׁוּ, וְיִלְבָּשׁוּ; וְיִלְבָּשׁוּ, וְיִלְבָּשׁוּ.

- p. 100, l. 7. Read *Obs.* With the infinitive the objective verbal suffix is almost confined to the 1st person sing. Otherwise the possessive form is used for the object.
- p. 107, l. 15. Add, Hence we may distinguish between לָקַחַת (to take) and לָקַחְתָּ (Ezek. xxii. 12, Ginsburg, *thou hast taken*).
- p. 119, bottom line. וַיִּשְׁרְנָה. This stands for וַיִּשְׁרְנָהּ. The first י is instead of ת, as regularly in Arabic.
- p. 122, bottom. Add Hiph. partic. מַפְקִיד, מִקִּים.
- p. 144, l. 5 from bottom. כִּי אֵם. This does not mean 'if not'. It often means 'except' or 'but', or, after an oath, 'surely'.
- p. 153, l. 8 from bottom. יִרְדֶּף. A strange form of the imperf. Qal, perhaps developed from יִרְדֹּף.
- p. 155, l. 2 from bottom. *rare.* Add, and may be explained as really the singular ('my Maker'), the י being part of the root.
- p. 180, l. 2 from bottom. *the semi-guttural* ר. Add, The form might be Qal or Hiphil, but the context here decides for the former.
- p. 184, l. 5 from bottom. In these books the double accent 'óleh wyóréd (, ') is a stronger disjunctive than *athnach*, e.g. Ps. xxix. 9.
- p. 203. *Chapter V.* The young student who desires to acquire a good Biblical style in Hebrew is advised to omit pp. 203-213, and pp. 216-226.
- p. 217, bottom line. For הַצֵּלָה read הַצִּלָּה.
- p. 224, l. 6 from the bottom of the Hebrew. הַמָּקוֹם, the Place, i. e. God.
- p. 270, l. 4 from bottom of Table. בְּרַבַּת. Observe the *Daghesh lene* in the ב of the construct singular only.



PART I.

ORTHOGRAPHY.

LESSON I.

ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left.**

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, MH_a; KORAH, HR_a^oK.

2. From the examples given above it will be gathered:—

(a) That the Consonants are always written on the line;

(b) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(c) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants**. There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

time when Hebrew was ceasing to be a spoken language, a system of signs was introduced to fix the vowel-sounds (§ 17). These signs, which are the vowels, or rather *vowel-points*, are placed (as we have seen) *below*, *above*, or *in* the letters after which they are sounded.

5. The vowel-sounds are **ten** in number, viz. :—

A long, as *a* in father.

E long, as *a* in fate.

I long, as *ee* in feel.

O long, as *o* in foam.

U long, as *oo* in food.

A short, as *a* in lad.

E short, as *e* in pen.

I short, as *i* in pin.

O short, as *o* in pond.

U short, as *u* in but.

6. *A* long and short, *E* long and short, *I* long and short, *O* short, and *U* short are all written *below* their consonants.

As *Haran* NR_aH_a; *Debir* R_iB_eD; *Joktan* N_aT_aK_oJ, etc.

7. *O* long is written *above*, and immediately to the left of its consonant; and *U* long *inside* the consonant *Vav*, corresponding to our English *v*. Sometimes also the *O* long stands above the consonant *Vav*.

8. When *U* long stands within *Vav*, or *O* long above *Vav* not having another vowel below it, this consonant *Vav* is **silent**, and only the *U* or the *O* is audible.

Thus, *Ruth* is written HT^oVR; *Lo*, V^oL.

9. But when the *Vav* has not only a long *O* above it, but another vowel-point either (1) *below* or (2) *before* it, it is sounded as *V*, and takes its true place as a consonant, being pronounced before the vowel standing under it.

Thus, *Koveh* is written H^oV_eK.

Exercise i.

[The student must remember that each *line*, as well as each *word*, is read from right to left.]

Write as in English :—

.Z^vB 7 .G^oG 6 .N^s 5 .Rⁿ 4 .L^b 3 .N^d 2 .R^b 1
 .N^vMR^h 12 .HP^zM 11 .DR^mN 10 .RB^h 9 .HR^k 8
 .L^gLG 17 .BV^gS 16 .MV^hN 15 .H^vH^j 14 .TV^l 13
 .H^hLB 22 .N^vRB^h 21 .H^pL^z 20 .DV^d 19 .HP^zR 18
 .HR^vBD 25 .KR^b 24 .RZ^g 23

Exercise ii¹.

Write as the above :—

1. HaM. 2. BeN. 3. DOR (i. 8). 4. HUR (i. 8). 5. HaDaD.
 6. ZUR (i. 8). 7. TaMaR. 8. SaTaN. 9. MaRaH. 10. SeNeH.
 11. PeLeG. 12. NOGaH (i. 8). 13. ZaDOK (i. 8). 14. ZiKLaG.
 15. MeRaB. 16. RUTH. 17. LeBaNON (i. 8). 18. SiHON
 (i. 8). 19. ZaLMONaH (i. 8). 20. MeRiBaH. 21. DeBiR.
 22. NUN (i. 8). 23. DiBON-GaD (i. 8). 24. NeBaT. 25. NOB
 (i. 8). 26. BeN-HaDaD. 27. MeNaHeM. 28. PeDaHZUR
 (i. 8). 29. PeDaHeL. 30. PUL (i. 8).

LESSON II.**THE ALPHABET.**

10. Subjoined is a Table of the Hebrew Alphabet. Column A gives the *form* of the letters; B their names; C the symbols used to represent them in the following exercises; D their nearest English equivalent in pronunciation; and E their numerical value.

¹ The notes in the Exercises refer to previous Lessons.

TABLE I. CONSONANTS.

A. FORM.	B. NAME.	C. SIGN.	D. ENGLISH EQUIVALENT.	E. NUMERICAL VALUE.
א	Aleph	'	(see note C)	1
ב ¹	Bêth	b, bh	b, bh	2
ג ¹	Gîmel	g, gh	g (hard), gh	3
ד ¹	Dāleth	d, dh	d, dh	4
ה	Hē	h	h	5
ו	Vāv ³	v ³	v ³	6
ז	Zayin	z	z	7
ח	Chêth	ch	ch (soft)	8
ט	Têth	ṭ	t	9
י	Yodh	y	y (j)	10
כ ¹ , final ך ²	Kaph	k, kh	c (hard), k, kh	20
ל	Lāmedh	l	l	30
מ, final ם ²	Mêm	m	m	40
נ, final ן ²	Nûn	n	n	50
ס	Sāmech	ṣ	s	60
ע	Ayin	'	(see note C)	70
פ ¹ , final ף ²	Pē	p, ph	p, ph	80
צ, final ץ ²	Tsādhê	ṣ, ts	z, ts	90
ק	Qōph	q	k	100
ר	Rêsh	r	r	200
שׁ or שׂ	Shîn or Sîn	sh, s	sh, s	300
ת ¹	Tāv	t, th	t, th	400

¹ For special properties of these six letters, see Lessons III and IX.² See Lesson IV. ³ Often written *Wav* or *Waw* (the German *w*).

Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft and sharp; pronounced as that in the Scotch *loch* or the German *mich*. *Gimel* (g) is always hard, as in *gale*; never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters:—

ב *Beth* and כ *Kaph*. The *Beth* is squared, the *Kaph* rounded.

ג *Gimel* and נ *Nun*. The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו *Vav* and ז *Zayin*. The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted. ׀ final goes below the line.

ה *He* and ח *Cheth*. The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

ד *Daleth* and ר *Resh*. The *Daleth* is squared, the *Resh* rounded.

שׁ *Shin* and שׂ *Sin*. These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh*; but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus שְׁלֵחַ is read *Shalah*, but שִׁלַּח *Salah*.

C. The two letters א *Aleph* and ע *Ayin* have no true equivalent sound in English, and are practically unsounded. In transliteration they are represented by the smooth breathing ' (*spiritus lenis*) for א (except when it quiesces in a vowel, see Lesson X), and by the rough breathing ' (*spiritus asper*) for ע.

D. *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching *gn* or *ng*, while the LXX makes it Γ (g) in the word עִמּוֹרָה *Amorah* (*Gomorrha*). But by English scholars *Ayin* is very often left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.

LESSON III.

OF THE ASPIRATES.

11. The six letters marked ⁽¹⁾ in column A of the Alphabetical Table, viz. ב, ג, ד, כ, פ, and ת, may be sounded in two different ways :—

- (a) When *no dot* stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly = *v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בַּת is *bath*, but בֶּת *vath*; כִּי *khi*, פִּי *phi*.

- (b) When the dot, known by the name of **Daghesh Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning**, **not at the close** of a word or syllable; but see § 25 *d* (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **B^eghadhk^ephath**, in Hebrew characters, בִּגְדָחֶכֶּפֶת.

Exercise iii.

Read and put into English characters the following :—

1. אב : 2. גֶּד : 3. הֶר : 4. דֶּר : 5. לֶב : 6. בֶּן :
 7. אֶלֶה : 8. אֶסֶא : 9. דֶּוּד : 10. נֶדָב : 11. נֶר :
 12. סֶדֶר : 13. שֶׁרָה : 14. צֶלֶק : 15. נֶתָן : 16. פֶּרְמֶל :
 17. אֶרֹנָה : 18. יֶהוּה : 19. רֶשׁ : 20. עֶת : 21. פֶּתַח :
 22. יֶשְׂרָאֵל : 23. צֶר : 24. שֶׁלֶמָה :

Exercise iv.

Put into Hebrew characters, as the above:—

1. DaN. 2. RaBh. 3. QISh (י. § 19 B). 4. SaRaH. 5. BeN.
6. ShaRON (i. 8). 7. MeTh. 8. DaQ. 9. HaGhaH. 10. TheRaH.
11. RaChaBh. 12. KOR (i. 8). 13. GiLGaL. 14. DaViDh.
15. MoSheH. 16. BaRaDh. 17. GaMaL. 18. DaMeSheQ.
19. TaRaDh. 20. JaBhaL. 21. VaV. 22. ZaYiN (י).
23. CheBhRON (i. 8). 24. LUDh. 25. NUN. 26. PaRaSh.
27. \$aDaQ. 28. QaLaL.

Exercise v (Reading).

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Daghesh Lene*. Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

1. בְּדַבֵּר אֲדֹנָי שָׁמַיִם נֶעֱשׂוּ
na-'asu sha-mayim Ado-nai bi-dhebbhar 1.

2. גֵּר אֲנֹכִי ; כִּי גֵר אֲנֹכִי
'a-nokhi gher ki ; 'a-nokhi ger 2.

3. דֹּר לְדֹר . דִּלְפָּה נִפְשִׁי
naph-shi da-lephah ledhor. dor 3.

4. כִּי זָכַר אֶת דְּבַר קֹדֶשׁ
kodh-sho dhebbhar 'eth zakhar ki 4.

5. פִּי פִּעֲרָתִי וְאֶשְׁאֵפָה
va'esh'aphah pha-'arti pi 5.

6. תַּעֲתִי כֶּסֶה אֲבָד
'obhedh keseh ta-'ithi 6.

Exercise vi.

Write in English characters (Table I, column C):—

1. גִּמְרָה : 2. מִגְוֹג : 3. כּוֹיֵשׁ : 4. חֵת : 5. עֶבֶד :

6. פֶּלֶג : 7. דִּקְלָה : 8. אֲבִי : 9. נֹדֵב : 10. תַּחַת : 11. גֵּת :
 12. גִּוֵּעַ : 13. בָּצָר : 14. גֵּר : 15. תּוֹלַע : 16. צָבָא :
 17. פִּלַּע : 18. דוּר : 19. תִּפְלִי : 20. אֲשַׁבֵּל : 21. כְּרָמִי :
 22. פִּתְרוֹס : 23. יִפְלֹט : 24. צוֹפֵחַ : 25. בָּכָר : 26. פִּנְהָ :
 27. פִּנְעֵן : 28. תְּרִשִׁישׁ : 29. פָּרַס : 30. טַפֵּל : 31. קִדָּר :
 32. מָכַר : 33. עֲבָדוּ : 34. אֵת : 35. בִּירָאָה : 36. כִּי :
 37. פִּשְׁעִי : 38. אֲבִי :

LESSON IV.

OF FINAL AND 'DILATABLE' LETTERS.

13. The five letters marked (2) in column A of the Alphabetical Table assume a different form when they stand at the *end* of words, where (as Finals) they are thus written: *Kaph* (כ) ; *Mem* (מ) ; *Nun* (נ) ; *Pe* (פ) ; and *Tsadhe* (צ) .

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *Beghadhkephath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters כַּמְנֶפֶת.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are א ה ל ס ת .

EXAMPLES.

מ and ם . . . עַמֵּל, 'amel, a labourer ; . . עַם, 'am, people.
 נ and ן . . . אֲנִי, 'ani, I ; . . . עֲנֵן, 'anan, a cloud.
 פ and ף . . . אֶפֹד, 'ephodh, an ephod ; . . אֶף, 'aph, a nostril.
 צ and ץ . . . עֲצָה, 'eshah, counsel ; . . . עֵץ, 'esh, a tree.

Exercise vii.

Write in English characters:—

1. בֵּד : 2. הֵם : 3. גֵּן : 4. כֶּף : 5. מֵץ : 6. מֵלֵךְ :
 7. לֵךְ : 8. דֶּרֶךְ : 9. בְּתוֹךְ : 10. שֵׁם : 11. דֵּן :
 12. נָתַן : 13. זָקֵן : 14. אֵלֶּה : 15. זֹוֹתָה : 16. קִצָּה :
 17. חֵץ : 18. בֵּץ : 19. פִּצֵּץ : 20. אָדָם : 21. דָּמָם :
 22. שָׁפֵן : 23. אֶרֶץ : 24. חֵלֶץ : 25. אֱלֹהִים : 26. לִבְנוֹן :
 27. יִרְדֵּן : 28. עֶרֶד : 29. שֶׁלֶף : 30. תִּכְן :

Exercise viii.

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh
 (i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM.
 10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8).
 14. ToPh. 15. TaPhaPh. 16. Ba\$as\$. 17. QaMe\$. 18. BeN.
 19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM.
 23. SheLaLaM. 24. TaRaPh. 25. YeLeKh. 26. MaYiM.
 27. YaYiN. 28. 'aLePh. 29. \$aMeKh. 30. PeRe\$.

LESSON V.

OF THE LONG VOWELS.

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were *sometimes* indicated by the three consonants א, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Maššorah*, מִשְׁרָה 'tradition').

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the

vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long* e, i, o, and u.

19. There are **ten** vowel sounds, five long and five short.

Long Vowels.

1. Qāmets (ֿ) = { ā, written *below* the consonant
after which it is sounded, as
גֶּד *Gad*.
2. Tsērê (ֿ or ֿ) . . . = { ē, written *below* its consonant, as
גֶּר *ger*, בֵּן *ben*.
3. Long Chīreq (ֿ or ֿ) = { ī, written *below* its consonant,
and generally followed by י,
which in such a case is silent,
and termed quiescent (p. 5,
Note C), as לִי *li*.
4. Chôlem (ֿ or ֿ) . . . = { ō, written *above* and immediately
to the left of the consonant
after which it is sounded;
often combined with a quies-
cent Vav. Thus, כֹּה *koh*, יוֹם
yom. But the Vav must be
sounded (ı) when another
vowel stands below it, as קוֹה
qoveh; or (2) when any vowel
or a certain point called *Sheva*
is under the consonant imme-
diately preceding, as אֹוֹן *avon*.
5. Shûreq (ֿ or ֿ) . . . = { ū, written *inside* a Vav, which
is quiescent. But the Vav
with a dot is *double v* (§ 34),
and not *u* when another vowel
stands *below* it or *before* it,
e.g. אִוֶּר *ivver*. In every other
case the Vav with a dot inside
it is *u*, as הִי *hayu*.

Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex ^ over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a*, *e*, *i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form — is rare. The vowel *ī* is frequently, and *ē* more seldom, accompanied by a quiescent י.

C. Thus four of the vowels have two forms :

Fully written	}	ê	י̇	î	י̇	ô	י̇	û	י̇
Defectively written .		ē	י̇	ī	י̇	ō	י̇	ū	י̇

D. The dot on שׁ represents also a *Chôlem*, to be sounded *before* the *sh*, when the consonant immediately preceding it has no vowel-point, as מֹשֶׁה *Mosheh* (Moses).

E. The dot on שׂ likewise represents *Chôlem*, to be sounded *after* the *s*, when no vowel stands below this *Sin*, as שׂוֹנֵה *sonē* (enemy).

F. ש׃ (with two dots above it) is *Shō*, when no vowel stands below it, as שׁוֹנֵה *shōneh*; and *ōs* when the consonant immediately preceding has no other vowel-point, as עֹשֶׂה *ōseh*.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel (*ô*) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g. עוֹן, קוֹה (cf. Laws of Syllables, § 44 sqq.)

Exercise ix (Reading).

1. כִּי לֹא כֵן בֵּיתִי : 2. קוֹמִי אוֹרִי כִּי בֹא אוֹרְךָ :
 'ôrêkh bha kî 'ôri qûmî 2. bêthî khên lo kî 1.
3. קוֹל קוֹרֵא : 4. גֵּר אֲנֹכִי : 5. יָבֵשׁ חֲצִיר נָבֵל צִיץ :
 qôl qôrê 3. 'anokhî gēr 4. yābhēsh nābhēl chāṣîr yābhēsh 5.
6. חֵבֶר אָנִי : 7. שִׁירֹי לֹ שִׁיר : 8. רִאִיתִי רָשָׁע עָרִיץ :
 'anî chābhēr 6. shîr lô shîrû 7. rā'ithî rāshā' arîṣ 8.

Exercise x.

Write in English characters :—

1. גָּד : 2. בָּד : 3. חָם : 4. שָׁם : 5. מָה : 6. בָּרָה :
 7. יָפָה : 8. צָבָא : 9. רָעָה : 10. שֵׁן : 11. יַעַץ : 12. לֵךְ :
 13. יָשָׁד : 14. פִּי : 15. קִישׁ : 16. תִּיז : 17. לוֹ : 18. מִץ :
 19. כֵּל : 20. לוֹט : 21. אֶתוֹ : 22. קוּץ : 23. צָאן :
 24. קָרֹב : 25. בּוֹשׁ : 26. עֹיֵב : 27. פּוֹט : 28. סָגֹר :
 29. מִשָּׁה : 30. גָּדוֹל : 31. אֲנֹכִי : 32. לָשׁוֹן :

Exercise xi.

Write in Hebrew :—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qîsh. 6. Gār.
 7. Hēn. 8. Lō'. 9. Şûş. 10. Hāyāh. 11. Shîn. 12. Sîn.
 13. Lākh. 14. Shālôm. 15. Nûn. 16. Vāv. 17. Môş.
 18. Yôshēbh. 19. Gādhôl. 20. Qûm. 21. Yôm. 22. Shōmēr.
 23. Bî. 24. Bānîm. 25. Dābhār. 26. Shûr. 27. Bēn. 28. Chôm.
 29. Hāyû. 30. Pōqēd.

LESSON VI.

OF THE SHORT VOWELS.

20. The short vowels are five in number, viz.:—

- (a) Pathach (—) = { ã, written *below* the consonant
 after which it is sounded,
 as בַּל *bal*, not.
- (b) Sēghol (ֿ) = { ẽ, written *below* its consonant,
 as גֶּבֶר *gebher*, a man.
- (c) Short Chireq (ֿ) = { ĩ, written *below* its consonant,
 as מִן *min*, from.
- (d) (Qomets or) Qa- } (ֿ) . . = { ȳ, written *below* its consonant,
 mets chatuph } as כֹּל *kōl*, all.
- (e) Qibbutz (ֿ) = { ŭ, written *below* its consonant,
 as כֻּלָּם *kullam*, all of them;
 (for לֹ see § 34.)

See note in
 Addenda Et
 Corrigenda

Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. **Three defects in the vowel system** must be noted:—

- (1) *Qamets* (*a* long) and *Q. chatuph* (*ö*) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign — will always stand for *Qamets* (*a* long), except where a special note or translation is given.
- (2) The sign of short *ı̇* — may also stand for long *ı̄*. But long *ı̄* is most frequently written with a *quiescent* ˆ .
- (3) *Shureq* (*u* long) and *Kibbuts* (*u* short) may both be expressed by — . But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph* and *Yodh* are *quiescent* (i.e. not sounded) when they are not marked with a vowel-point (Lessons II C and X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So הוא is *hu*, he (not *hua*); היא *hi*, she (not *hia*); איל *ulai*, perhaps (not *aülai*); שאול *Shaul*, Saul (not *Sha-a-ul*). Of course the *Vav* quiesces in like cases in *Cholem* and *Shureq*.

D. *Diphthongs*. *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *eye*), as חַי *chai*, living; preceded by *e long* or *short*, *ei* or *ey* (pronounced *eh*), as עַיִן *eyn*, not; גַּי *gey*, valley; preceded by *o long* or *short*, *oi*, as הוּי *hoi*, ho! גוּי *goi*, nation.

E. *Vav* preceded by *a long* or *short* is *av*, as וַ *Vav*; preceded by *e long* or *short*, *ev*, as שְׁלוֹ *shelev*, peace, happiness; preceded by *āy*, *āyv* (pronounced *āv*), as כְּלַיִם *kēlayv*.

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be ha-ir; *bear*, be-ar; *maintenance*, ma-in-tě-nan-ce, etc.

Exercise xii (Reading).

1. עַל-יָד : 2. אֶרֶג : 3. מִן : 4. חֶק : 5. טַחָה :
 'al-yadh 1. 'eregh 2. min 3. choq 4. ṭuchāh 5.
6. הוֹלֵךְ : 7. תָּמִים : 8. וּפִעֵל : 9. עֲשֵׂה-לָהֶם :
 hōlēkh 6. tāmīm 7. ūphō'el 8. 'asēh-lāhem 9.
10. אֶד-מַתִּי : 11. אֲנֹכִי לִיהוָה אֲנֹכִי אֲשִׁירָה :
 'ad-māthai 10. 'anōkhī laYHVH 'anōkhī 11.
12. מִגֵּן אִם יִרְאֶה וְרִמָּח : 13. מַיִם שָׁאֵל חָלָב נִתְנָה :
 vārōmach yērā'eh 'im māghēn 12. nāthānāh chālābh shā'al mayim 13.
14. עַל-דֶּרֶךְ שִׁיחוּ : 15. אֶרֶץ רַעְשָׁה גַם-שָׁמַיִם נָטְפוּ :
 'al-derekh 14. 'ereṣ 15. nāṭāphū shāmayim gam rā'āshāh 15.

See note in
 Addenda Et
 Corrigenda

Exercise xiii.

Write in English characters:—

1. שׁוֹמֵר : 2. אֵין : 3. אֶרֶץ : 4. אֶת מִי יוֹרֶה דָּעָה :
 5. זֶה יֹאמַר לִיהוָה אֲנִי : 6. פֶּלֶא יוֹעֵץ אֵל שֶׁר-שָׁלוֹם :
 7. יֵשׁ אֶחָד אֵין שְׁנֵי גַם בֵּין וְאֵחָ אֵין לוֹ : 8. יִשׁוּבוּ עַל
 9. עֶקֶב : 10. כִּי בָעַר אֲנֹכִי מֵאִישׁ :
 (köl)

Exercise xiv.

Write in Hebrew, with short vowels:—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabh.
 7. Min. 8. Shelegh. 9. Deleth. 10. Pethach. 11. Qesher.
 12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren.
 18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh.
 22. Metheq. 23. Derekh. 24. Miqveh. 25. Methegh.
 26. Na'al. 27. 'Ayin. 28. Pegha' (ע). 29. \$edeq. 30. \$ar.
 31. Sheqel.

LESSON VII.

OF SHEVA SIMPLEX OR SIMPLE SHEVA.

21. The **final consonant** of a word is generally **unpointed**, e. g. דָּבָר. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. —, is called **Sh^eva**; and is indicated in the following exercises by a small e above the line, e. g. דְּבַר *d^ebhar*.

23. This Sh^eva signifies either (a) the **end** of a syllable, or (b) the **beginning** of a syllable. In the first case it is termed **Silent Sh^eva**, from the fact of its being inaudible; in the second case **Vocal Sh^eva**, from the fact of its being audible as a very short *e*.

Thus, אֶפְרַיִם is *'eph-ra-yim*, but רְאִיבֵן *R^e'u-bhen*.

24. It thus becomes important to determine when a Sh^eva is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

Sh^eva is vocal, and therefore audible (as *ē*):—

(1) At the **beginning** of words, i. e. when it stands under the first consonant, as כֵּלִי *k^eli*.

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable**. This occurs—

(a) After a **long vowel** not marked with any accent, as נִינְוָה *Ni-n^eveh*.

(b) After a perpendicular line standing to the left of a vowel, called **Methegh**, as אֶבְלָה *'a-bl^elah*.

(c) When the **preceding consonant has a Sh^eva**, as אִשְׁקֹלוֹן *'ash-q^elon*.

(d) Under letters containing the dot called **Daghes** (Lessons III, IX), as דִּרְמֹן *Dar-k^emon*; קִטְלֵי *qit-t^elu*.

(e) After a so-called **slight vowel** (Lesson XV), as בִּדְבָר *bi-dh^ebhar*.

(f) When **B^eghadhek^ephath** follows, unmarked by *Daghesh Lene*, as לְבָנוֹן *Lebha-non*; בִּדְגָת *bi-d^eghath*.

25. **Sh^eva is silent**, and only acts as **divider of syllables** :—

(a) When the vowel preceding is a short one, as אַחַב *'Ach-'abh*. **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לֵהִיּוֹת *li-h^eyo^th*, or the short vowel preceding is a slight one.

(b) After an **accented long vowel**, as תִּקְחֶלְנָה.

(c) When two **Shevas** come together, the **first is silent**, and the **second vocal**, as סִפְרָכֶם *siph-r^ekhem*.

(d) **Sheva** may in two cases stand at the **end** of a word, and then is always *quiescent* : (1) If the word ends in **Kaph**, as מֶלֶךְ *me-lekh*; (2) If the word ends in two unpointed consonants both take silent **Sheva**, as קִטְלָת *qa-talt*.

(e) **Sheva** is also silent *before* a **Daghesh**, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מַעְבְּרוֹת *ma'-b^eroth* (§ 49).

Exercise xv (Reading).

1. לְאַסָּף : 2. נִשְׁמְדוּ בְּעֵין-דָּאָר : 3. אֶשְׁכְּחֶךָ : אִם

l^ea-ṣaph 1. bh^e'en-do'r nish-m^edhu 2. 'esh-ka-chekh 'im 3.

יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי : 4. בְּנֵי-מִין זֶאֵב יִטְרָף :

y^emi-ni tish-kach Y^eru-sha-laim 4. yit-raph z^e'ebh Bin-ya-min

5. וְהִלְכּוּ גוֹיִם לְאוֹרֶךְ וּמְלָכִים לְנֶגֶה זָרִיחַ :

l^e'o-rekh gho-yim v^eha-l^ekhu 5. zar-chekh l^eno-ghah u-m^ela-khim

6. נִפְשִׁי יָשׁוּבָב יִנְחֵנִי בְּמַעְגְּלֵי-צֶדֶק לְמַעַן שְׁמוֹ :

y^esho-bhebh naph-shi 6. sh^emo l^ema-'an ṣedeq bh^ema'-g^elei yan-che-ni

7. הֵן עֲבָדִי אֶתְמַדְּבוּ בְּחִירִי רָצְתָה נִפְשִׁי :

bo 'eth-mokh 'abh-di hen 7. naph-shi ra-ṣ^ethah b^echi-ri

Exercise xvi.

Write in English characters, indicating vocal Sheva by a small *e* above the line:—

1. בְּאֶרֶץ : 2. וְאַחֵר : 3. חֲצֹרֹן : 4. וּבְנֵי : 5. תִּלְמִי :
 6. גִּשּׁוּר : 7. הֶרְבִּיעִי : 8. יִבְחָר : 9. רְאוּבֵן :
 10. זָכָר : 11. נִהְפָּכָה : 12. מֵרָאֵה : 13. יִרְדְּפוּנִי :
 14. וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים : 15. עֲזָרָה
 בְּצָרוֹת נִמְצָא מָאֵד : 16. נֵר לְרַגְלֵי דְבָרְךָ : 17. כְּבוֹד
 מִלְכוּתְךָ יֹאמְרוּ : 18. וּמִמְשַׁלְתְּךָ בְּכָל (bēkhōl) דּוֹר
 וָדוֹר : 19. לְגֹזֵר יָם־סוּף לְגִזְרִים (lighezārim) כִּי לְעוֹלָם
 חֲסִדוֹ :

LESSON VIII.

OF SHEVA COMPOSITUM, OR COMPOUND SHEVA.

26. **Compound Sheva** is the name given to simple Sheva accompanied by one of the three short vowels, *Pathach* (ֿ); *Seghol* (ֿֿ); or *Qomets* (ֿֿֿ). Such compound is termed a **Chateph-vowel** (חֲטֵף = hasty).

27. The compound Sheva **takes the sound of its accompanying vowel**, made somewhat shorter in utterance. Hence the names in § 29. Like simple Sheva, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sheva is **chiefly found** under one of the four letters א, ה, ח, ע, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sheva, named after the three accompanying vowels:—

(1) **Chateph-Pathach** (ֿֿ) sounded as very short *a*, as עֲמָשָׁה 'Amasa.

(2) **Chateph-Seghol** (ֿֿֿ) sounded as very short *e*, as אֱלִיָּאב 'Eliabh.

(3) **Chateph-Qomets** (ֿֿֿֿ) sounded as very short *o*, as חֹזִי 'Chosi.

30. In compound Sh^eva both the vowel and the Sh^eva stand under the same consonant, and are regarded as *one*, while a simple Sh^eva must always stand *alone* under its consonant.

31. It should also be noted that **the sign — accompanied by a Sh^eva is always o short** (§ 55).

Notes on Compound Sh^eva.

A. The student will observe that the presence of a compound Sh^eva generally affects the vowel-points immediately preceding in such a way as to make them become the same as that with which the Sh^eva is compounded, as **הֶחֱלִי** *hech^eli* (§ 65. c).

B. It should be carefully noted that the **compound Sh^eva is essentially a Sh^eva** conforming to the laws of simple Sh^eva, and **not a full vowel**.

TABLE II. VOWELS.

CLASS.	LONG.	SHORT.	SIGN.	NAME.	EXAMPLES.
Indistinct Vowels { Simple Sh ^e va Compound Sh ^e vas }	ā	a	ֿ	Qāmets	דָּבָר
			ֿ	Pathach	בַּל
	ē ê	e	ֿ	Tsērê	בֵּן בֶּן
			ֿ	Sēghôl	מֶלֶךְ
	ī î	i	ֿ	Long Chîreq	לֵן
			ֿ	Short Chîreq	הֶקֶטִיל
	ō ô	o	ֿ	Chôlem	טוֹב מִשָּׁה
			ֿ	Qāmets chatuph or Qōmets	קָטָלִי
	ū û	u	ֿ	Shûreq	קָם or קוֹם
			ֿ	Qibbutz	יָקַח
			ֿ	Sh ^e va	כָּלִי
			ֿ	Chateph-pathach	חֲמֹר
			ֿ	Chateph-seghol	אֱלֹהִים
			ֿ	Chateph-qomets	חֲלִי

Exercise xvii (Reading).

In transliteration the compound Sh^evas are represented by a, e (Gk. ε), o above the line.

1. חֲנוּךְ :	2. הַהֲרָרִי :	3. אֶלִּיפָל :	4. אֶלִּיאֵל :
ch ^a nôkh 1.	hah ^a rārî 2.	'eliphāl 3.	'elî'el 4.
5. אֶהְיֶה-קָדָר :	6. בִּימֵי שִׁמְגָר בֶּן-עֲנַת בִּימֵי יַעֲלֵל :		
'oh ^o lē-qēdhār 5.	bîmê 6. yā'el bîmê ben-'anāth Shamgar 6.		
חֲדָלוּ אֲרָחוֹת :	7. מִי־זֶה בָּא מֵאֲדָוִם :	8. יִבְחַר :	
'rāchôth chādh ^o lū	mî-zeh 7. mē' ^e dhôm bâ 8.	yibhchar 8.	
אֱלֹהִים חֲדָשִׁים :	9. וְנַעֲמָן שַׂר-צָבָא מֶלֶךְ-אֲרָם הָיָה :		
ch ^a dhāshîm 'elōhîm	9. veNa' ^a mān sar-š ^o bhâ melekh-'arām hāyāh		
אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וְנִשְׂא פָנִים כִּי-בֹו :			
'ish gādhōl liph ^e nê 'adōnāyv ūn ^e sū' phānîm kî-bhō			
נָתַן יְהוָה תְּשׁוּעָה לְאֲרָם :			
YHVH nāthan teshū'āh la' ^a rām			

Exercise xviii.

Write in English characters:—

1. נַחֲמוּ : 2. בַּעֲרֹבָה : 3. הָלוֹא : 4. אֲשֶׁר : 5. יַעֲקֹב :
6. אָנִי : 7. חֲרָבִי : 8. בַּעֲמַל אָנוּשׁ אִינִימוּ : 9. וְאָנִי-בַּעַר וְלֹא אָדָּע : 10. תִּאֲנַף-בְּנִי : 11. אֲמַת מֵאֲרָץ תִּצְמַח : 12. אֲדָהּ אֲדָנִי אֱלֹהֵי בְּכַל (b^ekhōl) לְבָבִי :
13. יַעֲלֹז שְׂדֵי וְכָל- (khōl) אֲשֶׁר-בּוֹ : 14. מִשָּׁה : 15. וְאֶהְיֶה בְּכֹהֲנִי : 16. אֱלֹהִים אֶל-דָּמִי לָךְ :

LESSON IX.

OF DAGHESH LENE AND FORTE.

32. *Daghes*h is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghes**h **Le**ne (weak Daghes) or **Daghes**h **For**te (strong Daghes).

33. *Daghes*h *Le*ne is found only in the six **aspirates** ב, ג, ד, ה, ו, ז (*b^eghadhk^ephath*), and has the effect of **removing the aspiration** (§ 11 b). *Daghes*h *For*te may occur in **any** consonant, **except the gutturals** א, ח, ע, and the semi-guttural ק; its effect is to **double its consonant**. It is in fact a contraction: thus עֲמִי is written instead of עִמִּי.

34. It will be seen by § 33 that doubt as to whether a Daghes is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

- (a) The first consonant of a word cannot be doubled, and cannot therefore take Daghes *forte* (exception in § 37. 3). Thus בֵּן is *bēn*.
- (b) Daghes in an aspirate **immediately preceded by a vowel** is *forte*. Thus לִבֹּ is *libbō*.
- (c) Daghes in an aspirate **immediately preceded by a silent Sh^eva** is *lene*. Thus מִשְׁפָּט is *mishpāt*.

35. *Daghes*h *For*te in an *aspirate* is also *Daghes*h *Le*ne, and hardens the consonant before doubling it, i. e. בּ is *bb*, not *bhbh*.

36. The student will have noticed that the aspirates sometimes have Daghes *Le*ne, sometimes not. The following are the rules which determine its presence or absence:—

i. **Daghes**h **Le**ne stands in a *b^eghadhk^ephath* letter—

- (a) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.
- (b) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַר גְּבוּרָה *a high mountain* (for הָ see

§ 60) ; כָּל־דָּבָר *every word* ; הִקְדַּשְׁתָּ *thou hast sanctified*.

- (c) In the beghadhkephath letter at the end of a word which **terminates with a double-closed syllable**, e. g. קָטַלְתָּ *thou (fem.) hast killed* ; כָּתַבְתָּ *thou (fem.) hast written*.

ii. On the contrary, these letters are written **without Daghesh Lene** and are aspirated—

- (a) In the first letter of a word when the **preceding word ends with an open syllable** (i. e. a syllable ending in a vowel or silent consonant), it being remembered that ה (see § 60) and ע, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e. g. צָבָא גָדוֹל *a great army* ; אֵלַיָּה בָּאתִי *I have come to thee* ; but שִׁמְעַת בָּנִים *a rumour about sons* ; גְּבוּהַ גָּדוֹל *a great height*. But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Daghesh Lene may stand.

- (b) Generally **after a vowel or Sh^eva vocal**, whether simple or composite, e. g. אָב *a father* ; אֶכְתֹּב *I will write* ; גְּבֹל *a limit* ; יָפִי *beauty* ; מַלְכֵי *kings*.

- (c) In the כ of the termination כֶּם and כֵּן, whether preceded by a closed or open syllable. See also § 24 e.

37. The following are the **principal cases of Daghesh Forte** :—

(1) Where the same consonant *occurs twice* without an intervening vowel, e. g. נָתַנּוּ *we have given*, for נָתַנְנוּ.

(2) Where a consonant is *assimilated* to the one following, e. g. יִתֵּן *he will give*, for יִתֵּינ (Dag. lene) ; יִקַּח for יִלְקַח. A good example is the definite article, perh. once הַל, now attenuated into the prefix ה־, with Daghesh in the first letter of the word to which it is prefixed : thus, *the gold* הַזָּהָב. Both these cases may be called **Daghesh Forte Compensative**.

(3) Where two words are *closely connected*, e. g. מַה־לָּךְ *what is it to thee* ? מַה־זֶּה *what is this* ? This is called **Daghesh Forte Conjunctive**.

(4) Where a doubled letter is characteristic of the word's formation. Thus, from שָׁבַר *he has broken* comes שָׁבַר *he has crushed*; from נָבַר *he has become strong* comes נָבוֹר *strong*.

Daghes Forte Characteristic.

38. But the reduplication is omitted, and **Daghes Forte falls away** :—

(a) At the end of words, with exception of אֶת and נֶתַת.

(b) With י, e.g. הַיָּאֵר *the river*, for הֵיָאֵר; וַיְהִי *and he was*, for וַיְהִי. (Exceptions are rare, e.g. הַיְּהוּדִים *the Jews*; הַיְּוֹנִים *the Greeks*; הַיְּעֵלִים *the wild goats*.) Also with some other letters when they are pointed with Sheva vocal, especially נ and ק.

(c) Always with the gutturals and ר.

Exercise xix (Reading).

Note—In this and the following exercise say whether the Daghes is *lene* or *forte*, and explain its presence (as well as the absence of Daghes Lene in aspirates) by the foregoing rules.

1. גִּבּוֹר : 2. רַבַּת : 3. אֶשָּׂא : 4. הִנֵּה : 5. אֵלֶּה :
gibbôr 1. rabbath 2. 'essâ 3. hinnēh 4. 'elleh 5.
6. קִיּוּתִי : 7. עִמּוֹ : 8. לִבִּי : 9. מִמִּזְרַח--שֶׁמֶשׁ :
qivvithî 6. 'immô 7. libbi 8. mimmizrach-shemesh 9.
10. הַגִּידוֹ הַשָּׁמַיִם צִדְקוֹ : 11. מִקּוֹל אוֹיֵב מִפְּנֵי עֲקַת :
higgîdhû 10. #idhqô hashshāmayîm 11. 'āqath mipp'ne 'ōyēbh miqqôl 11.
12. פְּתָאִים : 13. תַּעֲתִי כֶּשֶׁה אֶבֶד : 14. פָּצוּ :
pethā'im 12. rāshā' 13. 'ōbhēdh kheseh tā'ithi 13. pāšû 14.
15. נִשְׁכַּחְתִּי כִּמֶּת מִלֵּב : 16. גַּל-עֵינִי :
pîhem 'alai 15. millēbh khēmēth nishkachtî 15. gal-'ēnai 16.
17. הַיָּרְדֵּן לְאַחֹר : 18. הִנֵּה יִשְׁכִּיל :
ve'abbîṭāh 17. le'āchôr hayYardēn 17. yaskil hinnēh 18.
19. עֲבָדֵי יְרוּם וְנִשָּׂא : 20. כָּלָנוּ :
v'nissâ yārûm 'abhdî 19. rabbîm gōyîm yazzeh kēn 19. kullānû 20.

כִּצְאֵן תַּעֲיִנו :

ta'inû kas'son

See note in
Addenda Et
Corrigenda

Exercise xx.

See note to Exercise xix.

1. בָּא : 2. הִנֵּה : 3. אָצֵק : 4. עֲבִדִי : 5. מִשְׁפָּט :
 6. לַגּוֹיִם : 7. פִּשְׁתָּה : 8. הַשָּׁמַיִם : 9. וְאַתָּנָה :
 10. מִשָּׂא דוֹמָה : 11. הַבּוֹק תְּבוּק הָאָרֶץ וְהַבּוֹז תְּבוּז
 כִּי יִהְיֶה דְּבַר אֶת הַדְּבַר הַזֶּה : 12. בַּשִּׁיר לֹא יִשְׁתַּוּ-
 יוֹן : 13. כִּי-אַרְבּוֹת מְפֹרוֹם נִפְתָּחוּ : 14. אֲמַרְתִּי
 הִנְנִי הִנְנִי אֶל-גּוֹי לֹא-קָרָא בְּשִׁמִּי : 15. פִּרְשֵׁתִי יָדִי
 כָּל- (köl) הַיּוֹם אֶל-עַם סוֹרֵר : 16. כִּי הוּא אָמַר
 וַיְהִי הוּא צָוָה וַיַּעֲמֵד : 17. מִשְׁמַיִם הִבִּיט יְהוָה :
 18. קָשֶׁת גְּבָרִים חֲתִים : 19. הִנֵּה קָטָן נִתְתִּיךָ בַּגּוֹיִם
 בְּזוֹי אַתָּה מְאֹד :

LESSON X.

OF THE QUIESCENT LETTERS.

39. The four letters א, ה, ו, י are often termed **Quiescent** or **Silent**, from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָר *hār* ; וָגָם *vēgham* ; יוֹם *yôm* ; אֹר *’ôr* (א is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels**. Thus:—

א may be silent after any vowel sound.

ה final is silent (but see § 60); the vowel in which it most frequently quiesces is .

ו quiesces only in ō and ū, not in a, e, or i.

י quiesces only in i and e, not in a, o, and u. E. g. בָּא *bā*,
 לֹא *lō*, מָה *māh*, מֵה *meh*, מֶה *māh*, טוֹב *tōbh*, לִי *lî*, מִי *mê*.

42. After a, e, or i, ם is a consonant, e. g. ץו, ץי. The combination םי is pronounced āv, as םי־סוֹ his horses.

43. The letter ם combines with a preceding a, o, or u, to form a diphthong. Thus, םי־סוֹ *suṣāi*, גוֹי *gōi*, גלוי *galūy*. (Some, however, maintain that in this case the ם is a consonant pronounced with a slight y sound after the vowel.)

Exercise xxi (Reading).

א when not quiescent is marked by the spiritus lenis '.

1. יָאָר : 2. יְהוּדָה : 3. יוֹם : 4. מִדְיָנִי : 5. אֹר :
 y^eōr 1. Y^ehūdhā 2. yôm 3. Midhyānī 4. 'ôr 5.
6. בְּרֵאשִׁית בָּרָא : 7. וַיְבֹאֵי שְׁנֵי הַמַּלְאָכִים
 bārā b^erēshīth 6. hammal'ākhīm sh^enē vayyābhō'ū 7.
8. סְדֹמָה בְּעָרָב : 9. קָפָאוּ : 10. פֶּן־תִּסָּפֶה בְּעֵין הָעִיר :
 bā'erebh S^edhōmā 8. kaph^eū 9. hā'ir ba'^avôn pen-tiṣṣāphe 10.
11. תַּהֲמֹת בְּלִבֵּי־ם : 12. בָּאוּ מַלְאָכִים נִלְחָמוּ :
 b^elebh-yām th^ehōmōth 11. g^edhōlīm R^e'ābhēn biph^elaggōth 12.
13. חֲקִי־לֵב : 14. מִים שָׁאֵל חָלָב נָתַנָּה בְּסִפֵּל אֲדִירִים
 chiq^eqē-lebh 13. 'addīrīm b^eṣēphel nāthānā chālābh shā'al mayim 14.
15. חֲקִיבָה חֲמָאָה :
 chem'ā hikribhā

Exercise xxii.

1. אֶלֶף : 2. וְהָיָה : 3. מִי : 4. לָכֵן : 5. בָּא :
 6. אָפֹא : 7. וְאָמַרְתָּ בַיּוֹם הַהוּא אֲוֹדָה יְהוָה כִּי
 8. אָנֹכֶת בִּי : 9. מִשָּׂא דוֹמָה אֵלַי קָרָא מִשְׁעִיר שִׁמֵּר
 10. מִה־מְלִילָה שִׁמֵּר מִה־מְלִיל : 11. כִּי כֹה אָמַר אֲדֹנָי
 12. אֵלַי : 13. נִחְמוּ נִחְמוּ עָמִי יֹאמַר אֱלֹהֵיכֶם : 14. אֲוֹר

יֵרֵוּ אָמַר מִלֶּאֱדָה יְהוָה : כָּל- (köl) הַגִּוִּים כָּאֵין
 נִגְדָו : כָּל- (köl) גִּיא יִנְשָׂא :

LESSON XI.

OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable**.

45. The Hebrew syllable may consist of—

- (1) **A consonant + a vowel**, e. g. מָ *mā*, מִי *mî*, מֶה *mēh* (§ 41).
- (2) **Two consonants + a vowel**, e. g. פֶּרִי *perî*.
- (3) **A consonant + a vowel + a consonant**, e. g. לֶב *lēbh*, מִשְׁפָּט *mish-pāt*.
- (4) **Two consonants + a vowel + a consonant**, e. g. קֶטֶל *qetōl*, קֶטֶלֶתֶם *qetāl-tem*.
- (5) **A consonant + a vowel + two consonants**, final only, יֵשֶׁת *yēsht*.

46. From this it will be seen that—

- (1) **Every syllable must begin with a consonant**¹.
- (2) **The close of a syllable may be either a vowel or a consonant.**

See note in
 Addenda Et
 Corrigenda

47. Syllables are divided, according to § 46. 2, into—

(1) **Open syllables**, or those ending in a vowel (*or silent consonant*, § 39).

(2) **Shut syllables**, or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented. (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

¹ A single exception is the vowel י, which in certain cases is prefixed to words instead of י (and). See § 72.

(3) The **vowel** of a **shut unaccented syllable must be short.**

49. *Sh^eva* (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sh^eva vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

Sh^eva silent is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

Sh^eva silent is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. *d.* 2.

51. *Methegh* (־) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, 'bridling' its vowel back from the following consonant.

Exercise xxiii (Reading).

The accented syllable where necessary is marked by ־.

נָא 1.	נַחֲמוּ 2.	יֹאמֶר 3.	דַּבְּרוּ 4.	בַּמִּדְבָּר 5.
nâ 1.	na-ch ^a mû 2.	yô-mar 3.	dab-b ^e rû 4.	bam-midh-bâr 5.
יֵבֶשׁ 6.	כָּל-הַגּוֹיִם 7.	הַפֶּסֶל 8.	נֶסֶךְ 9.	חָרָשׁ 10.
yā-bhēsh 6.	kol-hag-gô-yim 7.	hap-pe-şel 8.	nā-şakh 9.	chā-rāsh 10.
וְצִירָהּ 11.	בִּזְהָב 12.	יִרְקְעֵנוּ 13.	לָמָּה 14.	תֹּאמַר 15.
v ^e ō-rēph 11.	baz-zāhābh 12.	y ^e raq-q ^e en-nû 13.	lām-mâ 14.	tō-mar 15.
וְתִדְבֹּר 16.	יִשְׂרָאֵל 17.	נִסְתָּרָהּ 18.	דְּרָכִי 19.	מִיְהוָה 20.
û-th ^e dhab-bēr 16.	Yis-rā'el 17.	niş-t ^e râ 18.	dhar-kî 19.	mē-YHVH 20.
מִשְׁפָּטִי 21.	יַעֲבוֹר 22.	נַפְשִׁי 23.	בְּכַפִּי 24.	תִּמְדִּי 25.
mish-pa-tî 21.	ya-'abhôr 22.	naph-shî 23.	bh ^e khap-pi 24.	thā-mîdh 25.
לֹא 26.	שָׁכַחְתִּי 27.			
lô 26.	shā-kach-tî 27.			

Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

יּוֹם 1.	הַגְּדוֹל 2.	הֵם 3.	בְּאֶרֶץ 4.	לְלֵמֵד 5.
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6. אֶתְכֶם : 7. וּמִשְׁפָּטִים : 8. שָׁמַע יִשְׂרָאֵל אֶתְהָ עֵבֶר
 הַיּוֹם אֶת-הִירֶדֶן לְבָא לְרֶשֶׁת גּוֹיִם גְּדֻלִּים מִמֶּה :
 9. זָכַר יָמוֹת עוֹלָם בִּינוּ שָׁנוֹת דֶּר-דָּר : 10. כִּי לֹא
 דָּבָר יֶקֶם הוּא מִכֶּם כִּי הוּא חַיִּיכֶם : 11. וַיַּעַל מֹשֶׁה
 מֵעֶרְבַת מוֹאָב אֶל-הָר נָבוּ רֹאשׁ הַפְּסָגָה :

LESSON XII.

OF DISTINGUISHING QAMETS AND QOMETS (QAMETS-CHATUPH).

52. As there is only one sign (ֿ) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets**.

See note in
 Addenda Et
 Corrigenda

53. In a **shut syllable which is unaccented** (§ 48. 3) the sign ֿ is **Qomets** (o short).

There are **four cases** of such syllables :—

- (1) When a simple Sheva Quiescent follows the ֿ, as in יֻקְטָן *Joktan*, where the first ֿ is o according to this rule (and 55), and the second a on account of the accent.
- (2) When Daghesh Forte follows, as רָנִי *ronnu*.
- (3) When the syllable is final, i. e. at the end of a word, as וַיָּהֱמוּ *vay-yā-hom*.

54. In the last two examples the student should find no difficulty in identifying ֿ as Qomets ; for רָנִי could not be *rān-nū* (§ 48. 3), nor וַיָּהֱמוּ *vay-yā-hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut *unaccented* syllable.

See note in
 Addenda Et
 Corrigenda

55. Qomets is most frequent in words of the form יֻקְטָן, i. e. where we have the sign ֿ followed immediately by Sheva. How are we to know this ֿ is Qomets? The word could be read in three ways : (1) *yāq-tān*, (2) *yā-qē-tān*, (3) *yoq-tān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.

Note—If the sign ֿ followed by ֿ is Qamets (\bar{a}), it is invariably accompanied by methegh (§ 66). If there is no methegh, it is Qomets (δ). Thus we distinguish, e.g. קָטְלָה $q\bar{a}-t^e l\bar{a}$ and קֹטְלָה $qot-l\bar{a}$.

56. The sign ֿ is δ in an **open syllable** only in the three following cases:—

(1) When Chateph-Qomets follows (Lesson VIII, Note A), as צִהְרִים $\$oh^o rayim$.

(2) When another Qomets follows, as אֹהֶלְךָ $'oholkha$.

(3) In the two words קֹדָשִׁים $qodashim$ and שֹׂרָשִׁים $shorashim$.

Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

1. גְּלִיתִּי : 2. בֵּיתִי נֶפֶשׁ : 3. בְּצִרָה : 4. וַיֵּצֵא מֵעַם פָּרְעָה

§ 55.

§§ 34 b, 54.

§ 55.

בְּחָרִי אָף : 5. לְהַקְשִׁיב לַחֲכָמָה אֲזִנָּה : 6. הַעֲזֹבִים

§ 55.

§ 55.

§ 56.

אֲרָחוֹת יִשְׂרָאֵל : 7. אִם עֲזָנוֹת תִּשְׁמְרֶנָּה מִי יַעֲמִיד :

§ 53. 3.

§ 55.

8. חֲקֹרְנִי אֵל וְדַע לִבִּי : 9. זֹאת נִחַמְתִּי בְּעֵינַי :

§ 55.

§ 55.

10. כָּל-מִצְוֹתֶיהָ אֲמוּנָה שֶׁקָּרָה רִדְפוּנִי עֲזָרְנִי :

§ 55.

§ 53. 3.

Exercise xxvi.

1. כָּל- : 2. חֲרָפָה : 3. אֲרָפָה : 4. מְרִדְכִי : 5. וַיָּקָם :

6. חָק- : 7. בְּצִהְרִים : 8. סִלְעָם : 9. יֵצֵא אָדָם לַפַּעֲלוֹ :

10. אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה בְּהָר סִינַי בְּיוֹם צִוָּתוֹ

אֶת-בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת-קֶרְבָּנֵיהֶם לַיהוָה בְּמִדְבָּר

סִינַי : 11. לֹא תַעֲבֹדֵם : 12. וַיִּרְגְּנוּ בְּאֵהָלֵיהֶם :

LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHĒ, AND THE
DIVISION OF LETTERS ACCORDING TO THE
ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes: *Gutturals*, *Labials*, *Palatals*, *Linguals*, and *Dentals*.

58. The *Gutturals* are—א, ה, ח, ע, and ך (not strictly a guttural, but often treated as such).

The *Labials* are—ב, ו, מ, פ.

The *Palatals* are—ג, י, כ, ק.

The *Linguals* are—ד, ט, ל, נ, ך.

The *Dentals* or *Sibilants* are—ז, ס, צ, ש.

59. It has been seen that the Gutturals never admit of Daghes, and that they take a compound Sheva instead of simple Sheva vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. ה, when standing alone at the end of a word, is Quiescent (§ 41). But when ה at the close of a word should be audible, there is found in it a dot resembling Daghes (ה̣). This is termed **Mappiq**, and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while אֶרֶץ 'ār-šā would mean *to earth*, אֶרֶץְ 'ār-šāh would signify *her land*.

61. **Raphē** is a small line above a letter, marking the absence of Daghes or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals א (with Mappiq), ה, or ע **at the end of a word and after a long vowel**. It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, גִּבּוֹהַּ ga-bhoāh, רוּחַ ruāch, רֵעַ rēā' (Lesson II, Note C).

63. The long vowel-sound preceding Furtive Pathach may be **any one except a**.

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, רִיחַ *rêach*, with the added syllable יִ, becomes רִיחִי *rêchi*.

Exercise xxvii (Reading).

1. הָהָ : 2. גְּבִיָּה : 3. רוּחַ : 4. אֶפְרוּחַ : 5. מַלְקוּחַ :
 hāh 1. gōbhāh 2. rūach 3. 'ēphrōach 4. malqōach 5.
6. וַיִּבֶן שָׁם מִזְבֵּחַ : 7. וְאֶת־דָּמָה : 8. כִּי רוּחַ יְהוָה :
 mīzbēach shām vayyibhen 6. v'eth-dāmāh 7. YHVH rūach ki 8.
9. וַיִּגְנֶה אֲשֶׁר־מַיִם אֵין לָהּ : 10. עַל־הַר־
 bhô nāsh'ebhāh 9. lāh 'ên 'asher-mayim ūkh'ghannāh 10. 'al-har-
- גְּבִיָּה עָלִי - לָךְ מִבְּשֶׁרֶת צִיּוֹן הָרִימִי בִנְחָ קוֹלְךָ
 qōlēkh bhakkōach hārīmī šīyon m'bhassereth lākh 'alī gābhōah
- מִבְּשֶׁרֶת יְרוּשָׁלַם הָרִימִי אֶל־תִּירָאִי אִמְרִי לְעָרִי
 m'bhassereth Y'rūshālāim hārīmī 'al-tī-rā-'ī 'im'ri l'ārē
- יְהוּדָה הִנֵּה אֱלֹהֵיכֶם :
 'elohēkhēm hinnēh Y'hūdhāh

Exercise xxviii.

1. אַתָּה : 2. בָּהָ : 3. הוֹכִיחַ : 4. גְּבִיָּה : 5. לָהּ :
 6. קֹדֶחַ : 7. רוּחַ אֲדָנִי : 8. וְנַח מָצָא חֵן בְּעֵינַי
 9. וַיֹּאמֶר יְהוָה לֹא־יִדּוֹן רוּחִי בָאָדָם לְעֵלָם :
 10. עֲשִׂי־לָהּ הַשּׁוֹב בְּעֵינֶיהָ : 11. לֹא יִשְׁמִיעַ בַּחוּץ
 קוֹלוֹ : 12. וְהוּא עַם־בְּזוּז וְשִׁסּוּי הָפֵחַ : 13. גַּם רָעַב
 וַאֲיֵן כֹּחַ לֹא שָׁתָה מַיִם וַיַּעֲף : 14. כִּי־נָחַם יְהוָה צִיּוֹן
 נָחַם כָּל־חֲרִב־תִּיהָ וַיִּשֶׂם מִדְּבָרָהּ כְּעֵדָן וְעִרְבָתָהּ כְּגֵן
 יְהוָה שָׁשׂוֹן וְשִׂמְחָה יִמָּצָא בָּהּ תוֹדָה וְקוֹל זִמְרָה :
 15. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב :

LESSON XIV.

PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities**, which may be thus enumerated :—

(a) The gutturals and ך **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—ă into ā, ĭ into ē, ŭ into ō. Thus, יִקְטֹל *he will kill*, but יִפְאֵר *he will adorn*; קָטַל *he has killed*, but פָּאֵר *he has adorned*; הָבֵן *the son*, but הָעֵץ *the tree*.

(b) The gutturals instead of simple Sh^eva vocal (sometimes also instead of Sh^eva silent) **take a compound Sh^eva**.

(c) A guttural with a compound Sh^eva **changes a preceding simple Sh^eva vocal into the short vowel of its own compound Sh^eva**. Thus, בִּאֲמֹר becomes בְּאֲמֹר.

(d) A final guttural (not ך) preceded by any long vowel except ā has its sound helped by **Furtive Pathach** (§ 62).

(e) The gutturals have a decided **preference for the A vowels**.

LESSON XV.

OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

See note in
→
Addenda Et
Corrigenda

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone**, provided that syllable is an *open* one, e. g. הָאָחֵר, מְתוֹשָׁאֵל, אֲנִי.

68. Methegh is also found—

See note in
→
Addenda Et
Corrigenda

(1) **Before a vocal Sh^eva** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as דְּרִיֶּשֶׁת *Da-ryavesh*.

See note in
→
Addenda Et
Corrigenda

(2) With every **vowel** which is **followed by compound Sheva**, as ^{הַתְּנַעֲרִי} מֵאֲשֶׁר.

69. **Maqqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as ^{עַל-כָּל-גּוֹיִם} *al-kol-goyim*.

70. Although two letters pointed with Sheva may stand together (1) if both are *silent*, as at the *end* of a word (§ 50), or (2) if one is silent and one vocal, e. g. ^{תִּפְחָדִי} *tiph-qdu*; **this is not permissible if both are vocal**, whether simple or compound. Therefore, when, e. g., a Prefix (such as לְ *l^e*, to; כֶּ *k^e*, as; בֶּ *b^e*, in, etc.) is joined to a word whose first consonant should be pointed with vocal Sheva, **the first Sheva**—that of the Prefix—**is changed into a short vowel**, generally *i*. Such a vowel, taking the place of Sheva, is termed **a Slight vowel**. Thus, ^{לִפְנֵי} is *liphene* (for ^{לִפְנֵי}), ^{כִּדְבָרְךָ} *kidh^ebharecha*.

Obs.—If the initial Sheva is compound, the Slight vowel of the prefix is generally the vowel of the compound Sheva.

71. A Slight vowel forms what is termed a half open syllable, and the following Sheva is vocal, which by § 36. 2. *b* will not take *Daghesh Lene* after it.

72. The Prefix וְ *v^e*, *and*, forms an exception to § 71, becoming וּ *u* before a word beginning with vocal simple Sheva (or one of the Labials). Thus, *and a vessel* וְכֵל, not וּכֵל; *and a son* וְבֵן, not וּבֵן.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sheva must be Seghol, and not Chireq, as אֲשֶׁמֶר.

74. If the first consonant of the word itself be one of the three gutturals א, ה, ח, the Slight vowel must be Pathach, as יְהוּדָה. In these cases the — is silent.

75. If the word begins with י, with a Prefix pointed with Sheva standing before it, both the Shevas are omitted, and the י quiesces in long Chireq, as יְהוּדָה *vI-hudhah* instead of *v^e-Jehudhah*.

Exercise xxix.

1. וַיְהִי-עָרַב וַיְהִי-בֹקֶר יוֹם אֶחָד: 2. וַיְהִי הָהָא פֶּקֶד
 אֶת-שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
 3. וַהֲלֹכוּ גוֹיִם רַבִּים וְאָמְרוּ לָכֹו וַנַּעֲלָה אֶל-הַר-יְהוָה
 וְאֶל-בֵּית אֱלֹהֵי יַעֲקֹב: 4. גַּם כִּי-אֵלֶּךָ בְּגִיּא צִלְמוֹת
 לֹא-אִירָא רַע כִּי-אַתָּה עֹמְדִי: 5. כִּי-הוּא עַל-יָמִים
 יִסְדָּה וְעַל-נְהָרוֹת יִכּוֹנְנָה: 6. לֹא יִשְׁבְּתִי עִם-מִתִּי-
 שׁוּא וְעַם נַעֲלָמִים לֹא אָבוּא:

LESSON XVI.

OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents**, one of which at least stands on every word. They principally serve two purposes: (a) To show which syllable is to be emphasised or dwelt upon; i. e. they mark the **tone-syllable**; (b) To point out the **connection or disconnection** between the different words of a sentence.

See note in
 Addenda Et
 Corrigenda

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a Methegh (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—‘from underneath’); one having the penultimate accented, *milel* (Chaldee,—‘from above’).

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.

See note in
→
Addenda Et
Corrigenda

79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives**, called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives**, called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Šillûq*, *Athnâch*, *Šeḡhōltâ*, *Zāqēph-qāṭôn*, *Zāqēph-gādhôl*, and *Tiphchâ*. These are explained in the following sections. A seventh Distinctive of less importance, *R^ebhâ* (רְבִיעַ), may be mentioned, because consisting in a mere dot above the line (◌◌̣) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word נְשִׁמָּה.

82. **Šilluq**, — (סְלִיק cessation), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Šôph-pāšûq*, : (סוֹף פְּסוּק end of a verse), as in Gen. i. 1, : יְהִי אֵרֶץ and the earth.

The distinction between *Šilluq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. **Athnach**, — (אַתְנַח respiration), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses.

לָמָּה רָגְשׁוּ גוֹיִם וְלְאֻמִּים יִהְיֶה-רִיק׃ Ps. ii. 1.

Why raged (the) nations (Athnach)? and-peoples meditated-vanity (Šilluq)?

84. **Ṣegholta**, ֿ (סְגוֹלְתָא *cluster of grapes*), like Ṣeghol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive**, i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable*.

1 Kings xiii. 18. *And he said unto him, I also am a prophet as-thou-art* (כְּמוֹתָי ֿ Ṣegholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Athnach). *But he lied unto him* (Ṣilluq). See also Gen. i. 7.

85. **Zaqeph-qaton**, ֿ (זָקֵף קָטוֹן *little upright*), like a sheva, but *above* the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Ṣilluq, or Athnach and the beginning of the verse, or Athnach and Ṣegholta. See Isa. xliii. 1 :

וְעַתָּה כֹּה-אָמַר יְהוָה בְּרָאךְ יַעֲקֹב וַיִּצְרֶךְ יִשְׂרָאֵל
אֶל-תִּירָא כִּי גִאֲלִיתִיךָ קָרָאתִי בְשִׁמְךָ לִי-אֲתָה :

And-now thus-saith Jehovah thy-creator o-Jacob (Zaqeph-qaton), *and thy-former o-Israel* (Athnach), *thou-shalt-not-fear, for I-have-redeemed thee* (Zaqeph-qaton), *I-have-called by-thy-name, mine thou* (art) (Ṣilluq).

Note—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the tone-syllable (ֿ or ֿ) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus מֶלֶךְ *king*, לָמַדְתִּי *I learned*. When not otherwise specified it must be understood that the tone is *on the last syllable of the word*.

86. **Zaqeph-gadhol**, ֿ (זָקֵף גָּדוֹל *great upright*), used for *Zaqeph-qaton* where no conjunctive accent precedes. Where both *Zaqeph*s occur in the same clause, that which comes first is the stronger distinctive, e. g. 1 Kings xvii. 17 :

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה בֶן-הָאִשָּׁה בְּעֵלֶת
הַבַּיִת :

And-it-was after the-things these (Zaqeph-qaton) fell-sick (Zaqeph-gadhol) the-son-of-the-woman the-mistress-of the-house (Athnach).

See also Isa. xl. 3 for an interesting instance, in which the accent determines the traditional interpretation of a doubtful passage :

קוֹל קוֹרֵא בַּמִּדְבָּר פָּנּוּ דֶּרֶךְ יְהוָה :

The-voice-of one-that-crieth; In-the-wilderness prepare-ye the-way-of Jehovah. As the greater pause is on the word with *Zaqeph-qaton*, viz. *one-that-crieth*, we must not read (with A. V. and LXX) *one-that-crieth in-the-wilderness: Prepare ye*, etc.

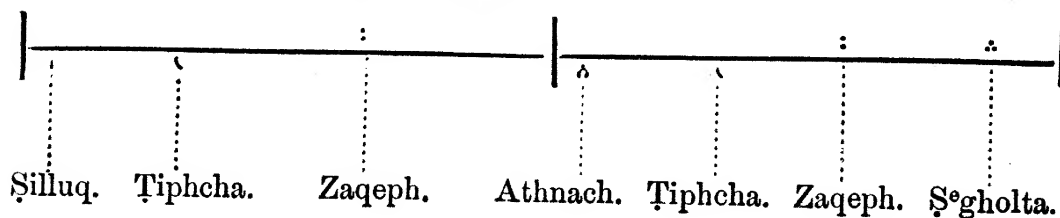
87. **Tiphcha**, — (טִפְחָה *a handbreadth*), always precedes *Athnach* and *Silluq*, as Gen. i. 1 :

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :

In-the-beginning (Tiphcha) created God (Athnach) the heavens (Tiphcha) and the earth (Silluq).

88. The word which has one of the greater Distinctive accents (especially *Silluq* and *Athnach*) is said to be **in pause**, and the vowel of the tone-syllable, if short, is often lengthened, as Gen. i. 2, הַמַּיִם for הַמֵּיִם (ver. 7). Sometimes a word in pause retracts the accent from the ultima to the penultima. A *sheva* before a final tone-syllable is often in pause changed to a full vowel, and takes the accent.

89. It will now be seen in general how the accents break up a verse into clauses and sub-clauses. Confining our illustration to the accents here given, we may exhibit their position in the verse by the following diagram :



An actual example conforming to this model occurs in ver. 4 of the following Exercise.

Exercise xxx.

Point out the chief Distinctives and Methegh in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xliv. 1-8.

1. וַיֵּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ לֵאמֹר מַלֵּא אֶת-אֲמֻתְחַת
הָאֲנָשִׁים אֲכַל כֶּאֱשֶׁר יוּכְלוֹן שִׂאת וְשִׁים כֶּסֶף-אִישׁ בְּפִי
אֲמֻתְחַתוֹ: 2. וְאֶת-גְּבִיעִי גְבִיעַ הַכֶּסֶף תִּשִּׂים בְּפִי
אֲמֻתְחַת הַקֶּטָן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כְּדִבְרַי יוֹסֵף אֲשֶׁר
דִּבֶּר: 3. הַבֶּקֶר אֹר וְהָאֲנָשִׁים שְׁלָחוּ הֵמָּה וַחֲמִרֵיהֶם:
4. הֵם יֵצְאוּ אֶת-הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אָמַר לְאֲשֶׁר
עַל-בֵּיתוֹ קוּם רִדָּה אֶחָדִי הָאֲנָשִׁים וְהַשְׁגָּתָם וְאָמַרְתָּ
אֲלֵהֶם לָמָּה שַׁלְּמָתֶם רָעָה תַּחַת טוֹבָה: 5. הֲלוֹא זֶה
אֲשֶׁר יִשְׁתָּה אֲדֹנִי בּוֹ וְהוּא נִחַשׁ יִנְחָשׁ בּוֹ הִרְעַתָּם אֲשֶׁר
עָשִׂיתֶם: 6. וַיִּשְׁגֹּם וַיְדַבֵּר אֲלֵהֶם אֶת-הַדְּבָרִים הָאֵלֶּה:
7. וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי בַּדְּבָרִים הָאֵלֶּה
חֲלִילָה לָעֲבָדֶיךָ מַעֲשׂוֹת כַּדְּבַר הַזֶּה: 8. הֵן כֶּסֶף אֲשֶׁר
מִצְאָנוּ בְּפִי אֲמֻתְחַתֵּינוּ הִשְׁיבָנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ
נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף הוּא זֶהב:

LESSON XVII.

OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles**.

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants**. These are termed the **Root**, and the three consonants composing it are the **Radicals** of the **Verbal Stem**. See § 188.

92. Now certain other consonants may be put before (prefixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as **מִשְׁפֵּט** *judgment*, from **שָׁפַט** *to judge*; or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as **שֹׁפְטִים** *judges*, **בְּשֹׁפֵט** *in a judge*, **יִשְׁפֹּט** *he will judge*. Such consonants are termed **Serviles**. **All the letters** of the Hebrew alphabet may be used as **Radicals**, but only **eleven** as **Serviles**, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, combined by grammarians into the mnemonic sentence, **אֵלֵינוּ כָּתַב מֹשֶׁה** *to us wrote Moses*.

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel**, as Root **חָטָא** *to sin*, Derivative **חַיָּטָא** *sinner*.

(2) By **doubling a Radical**, through Daghesch Forte, as **חַטָּא** *sinner*.

(3) By **using a Servile**, as Root **גָּדַל** *to be great or tall*, **גְּדֻלָּה** *greatness*: **עָשָׂה** *to do*, **מַעֲשֶׂה** *a deed*.

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word **הָאֶמְנָתִי** *he's mantiv*.

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my*, *thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. **בֵּן** *a son*; add **ים**=plur., **בָּנִים** *sons*; add **ו**=*his*, **בָּנָיו** (**נ** dropped for euphony) *his sons*; prefix **מ**=*from*, **מִבָּנָיו** *from his sons*; prefix **ו**=*and*, **וּמִבָּנָיו** *and from his sons*.

95. These prefixes and suffixes will be treated in detail under Part II, ETYMOLOGY. The following incomplete list of the more frequent may help the student to *begin* the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

Prefixes : כּ *in*, לְ *to*, כִּי *like, as*, וְ (וּ) *and*, מִן (מִ) *from*, הֵן (הֶ) *the*.

For **Verbal Prefixes**, see § 194.

Suffixes : יִם. plural ending, הָ, feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92-95.

1. וְאָמַרְתָּ בַּיּוֹם הַהוּא אֲדַכְּרָה לְיְהוָה
o-Lord | I-will-thank-thee | the-that | in-the-day | and-thou-shalt-say
- כִּי אָנֹכִי אֲפָרָה אֲפָרָה אֲפָרָה
thy - anger | is - turned - away | with - me | thou - wast - angry | for
2. וְתַנְחֵמֵנִי : הִנֵּה אֵל יִשְׁעֵתִי אֶבְטַח
I - will - trust | my - salvation | God | behold | : and - thou - comfortest - me
- וְלֹא אֶפְחַד כִּי עֲזֵי וְזִמְרָת יְהוָה
the Lord | and - my - song | my - strength | for | I - will - fear | and - not
3. וְהָיָה לִי לִישׁוּעָה : וְשָׁאֲבֶתֶם מֵי
water | and-ye-shall-draw | : for-a-salvation | to-me | and-he-was | the LORD
4. וְאָמַרְתֶּם בַּיּוֹם מִמְּעֵינֵי הִישׁוּעָה :
in-the-day | and-ye-shall-say | : the-salvation | from-the-wells-of | with-joy
- וְהָיָה הוֹדוֹ לְיְהוָה קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ
declare-ye | on-his-name | call-ye | to-the-Lord | give-ye-thanks | the-that
- בְּעַמִּים עַל־לִתְיָ הוֹדִיעוּ כִּי
that | bring - ye - to - remembrance | his - doings | among - the - peoples
5. וְשָׁבַח שְׁמוֹ : וְזָמַר יְהוָה כִּי גִאֲוַת עָשָׂה
he-did | excellently | for | the-Lord | sing-ye-to | : his-name | is-exalted

6. צִהַרְתָּ : בְּכָל - הָאָרֶץ : זֶה : מוֹדַעַת
 cry - thou | : the - earth | in - all | this (is) | made - known
 בְּקִרְבֶּךָ גָּדוֹל כִּי צִיּוֹן יֹשֶׁבֶת וְרָנִי
 in-thy-midst | great | for | Zion | inhabitress-of | and-shout-thou
 קְדוֹשׁ יִשְׂרָאֵל :
 : Israel | the-Holy-One-of

LESSON XVIII.

OF *Q^{ERĪ}* AND *K^{ETHĪBH}*.

96. The reader of the Old Testament in the ordinary Masorete editions (see § 17) will observe notes in Hebrew at the foot of the page, with an asterisk or circle above certain words in the text to which these notes refer. The most important of these indicate **various readings**, and are chiefly of two forms :

1. **Differences in copies** of the original, denoted by the Hebrew abbreviation נ"א, standing for אַחֲרָנָה נִסְחָה *another copy*. In the Psalms these notes are very numerous.

2. **Corrections of obvious errors or suggested emendations.**

97. The method of these corrections is curious. On the one hand the scribes did not venture to alter 'one jot or tittle'— 'a yodh or a corner of a letter'—from the sacred exemplar; but on the other hand the mistake must be corrected. They therefore copied the erroneous word in the text and set down the right one in a foot-note, followed by the word קָרִי (or the abbreviation "ק), meaning *read*, the wrong word in the text being termed כְּתִיב *written*. But as no sacredness attached to the vowels (compare § 17) the *k^{ethĭbh}* (i. e. the erroneous reading of the text) is pointed with the vowels of the *q^{erĭ}* (i. e. the marginal emendation), and a help is thus afforded to the reader to pronounce the correct word. Thus in Ruth i. 8 we find *text* יַעֲשֶׂה, an impossible word; the marginal note is יַעֲשֶׂה קָרִי. Pointing now this *q^{erĭ}* with the vowels of the *k^{ethĭbh}*, we obtain the corrected reading יַעֲשֶׂה. Again in ii. 1 we have *text* מִדְּעַ, *margin* מוֹדַע; the two combined give מוֹדַע as the *q^{erĭ}*.

98. Occasionally a word has been inserted in the text which

is thought to have no business there : the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word **אם** with the marginal note **כתיב ולא קרי**, 'written, but not read.' On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* (- ..), the letters **אלי** being given at the foot of the page, making up the word **אלי** *unto me*. Here the note is 'read but not written.'

Another example is the pronoun **הוא**, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., **היא** *she*. The Massoretes, therefore, where they judged the pronoun to be feminine, edited **הוא**, an impossible form, meaning 'read **היא**.'

The word *not*, **לא**, has the same sound with **לו**, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*kethîbh*) has **לא** : 'It is he that hath made us, and *not* we ourselves,' as A.V. The Massoretic scribes, however, put **לו** as *qerî* in the margin, 'It is he that hath made us, and we are *his*,' as R.V. Another instance is in Isaiah ix. 3, 'Thou hast multiplied the nation and *not* increased the joy' (*kethîbh* and A.V.) 'Thou hast multiplied the nation, thou hast increased *their* joy,' lit. *joy to it* (*qerî* and R.V.)

99. But the most interesting result of this Massorete method of distinguishing the *written* from the *read* is that which has given us the vowels of the word **JEHOVAH**. The Hebrew word is **יהוה** YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word **אֲדֹנָי** *Lord* being always substituted for the ineffable Name. In the printed text, therefore, the word **יהוה**, wherever it occurs, is pointed with the vowels of **אֲדֹנָי**, with the single alteration that the compound sheva becomes simple with the non-guttural י (§ 28); the result is the word **יהוה** *Yehôvâh*, Eng. **JEHOVAH**. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Qerî**.

Notes—(1) The exact pronunciation of **יהוה** is doubtful; the best attested form is **יהוה** *Yah-veh*, or perhaps with sheva vocal

Ya-h'veh. Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination אֲדֹנָי יהוה *the Lord Jehovah* occurs. In this case, to avoid the repetition 'Adonai 'Adonai, יהוה is read as אֱלֹהִים 'Elohîm God, and is pointed with its vowels. See Isaiah l. 4, אֲדֹנָי יְהוִה.

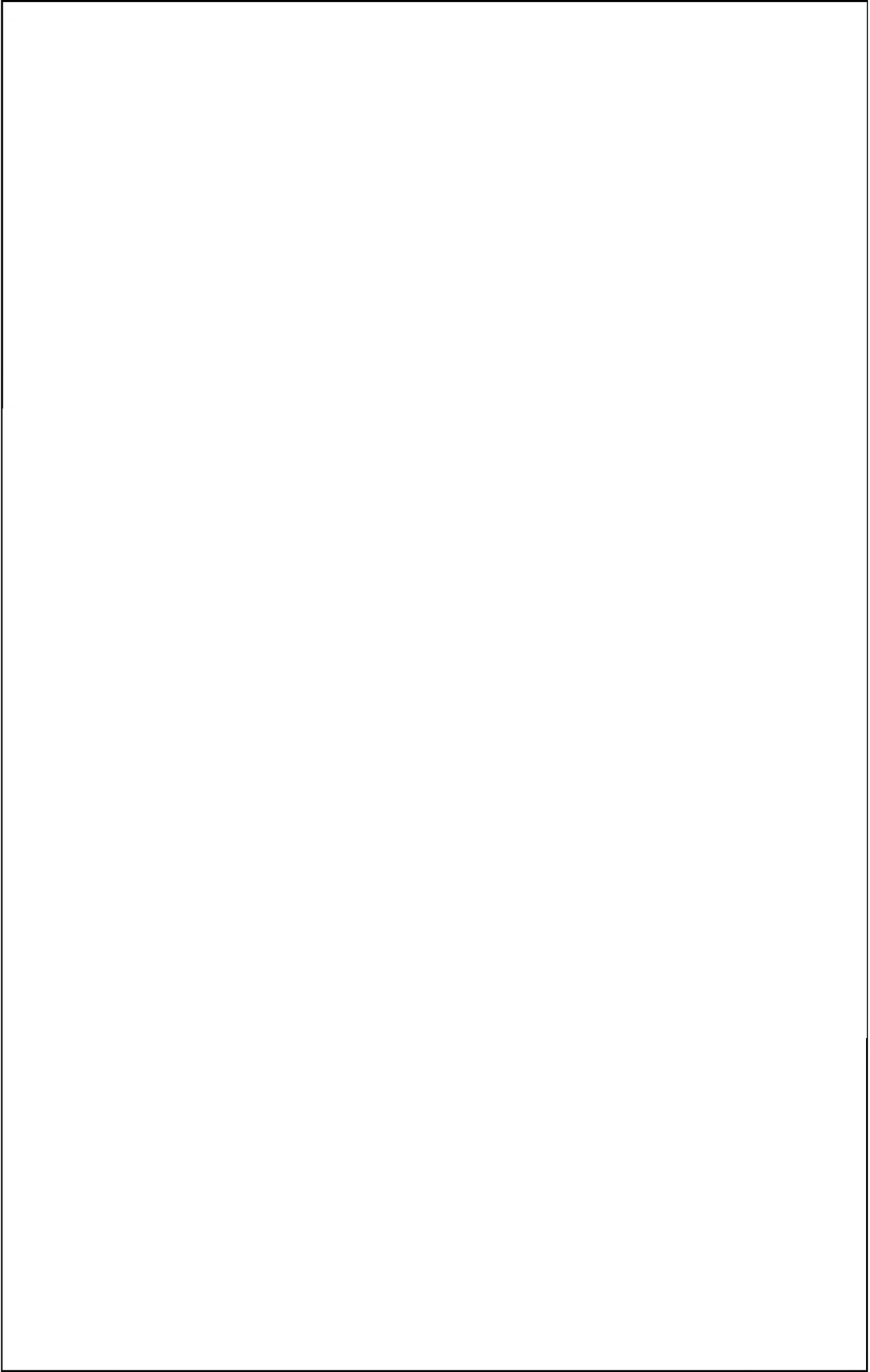
(3) If יְהוָה receives a prefix pointed with sheva (§ 95), as לִיהוָה *to Jehovah*, the two vocal shevas cannot stand (§ 70), and the resulting form is לִיהוָה by contraction for לִי (the compound sheva of אֲדֹנָי, p. 49, note 1 b), not לִיהוָה for לִי (p. 49, note 1 a).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a 'large ב' ;' in chap. ii. 4 a 'small ה' ;' while in chap. ii. 25 'daghesh after shureq' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קָמֶץ בְּזָקֶף קָטָן, i. e. *Qamets with Zaqeph-qaton*, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into pause, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פָּתַח בְּאַתְנַחַּת, *Pathach with Athnach*, we are reminded that with Athnach, a pause accent, we should have expected the lengthening of Pathach to Qamets. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kethîbh is *Moses* מֹשֶׁה (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מִנִּשֶׁה (see R.V.)

PART II.

ETYMOLOGY.



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LESSON I.

OF THE ARTICLE.

101. There is in Hebrew **one Article**, $\cdot\eta$ *the*, which is indeclinable, and forms a prefix to its noun. This Article is probably contracted from $\eta\eta$, and is kindred to the Arabic أَ .

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Daghesh Forte** in the Consonant before which it stands, to compensate for the omitted η , except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach*. But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Daghesh Forte.

104. But before the Gutturals η and ח the Article usually keeps its Pathach, as $\eta\text{ח}\text{שָׁךְ}$ *the darkness*.

105. Except when η , ח (or ע) has Qamets and is unaccented, when the Article takes *Seghol*, as in $\eta\text{הָרִים}$ *the mountains*.

See note in
→
Addenda Et
Corrigenda

Paradigm of the Article.

The Article is—

1. $\cdot\eta$ before non-gutturals.
2. η before η and ח (but if these have ֿ they conform to 3 and 4).
3. η before gutturals generally (*always* before א and ר).
4. η before unaccented η , ע ; η ; η always.

Exercise i.

WORDS (דְּבָרִים).

the father. הָאָב 1.	the mountains. הַהָרִים 5.
the mother. הָאִם 2.	the garden. הַגֶּן 6.
the son. הַבֵּן 3.	and. וְ, וּ 7.
the daughter. הַבִּת 4.	behold! הִנֵּה 8.

Note—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sheva, וּ, and (sometimes) immediately before the tone-syllable, וּ.

1. הָאָב : 2. הִנֵּה הַבִּת : 3. הַהָרִים : 4. וְהַבֵּן :
 5. הִנֵּה הַגֶּן וְהַהָרִים : 6. אָב וּבֵן : 7. אִם וּבִת :
 8. הִנֵּה הָאִם וְהַבֵּן הַבִּת וְהָאָב :

Exercise ii.

1. A mother. 2. The mother. 3. Behold the father!
 4. The brother and the sister. 5. Behold the mountains!
 6. A garden and a son. 7. And behold, a mother and a father.
 8. The son and the father, the garden, and behold! the daughter.

LESSON II.

NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ *a man*; *Abstract*, as אֱמֶת *truth*; and *Collective*, as דָּגָן *grain*.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

GENDER.

109. There are in Hebrew **two Genders**, the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the *Feminine*.

110. Masculine Nouns have no distinctive termination. The most usual feminine termination both for substantives and adjectives is הַ. But many Feminine Nouns end in תְּ, יתְּ, or תִּי, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculines** by an added termination. Thus מֶלֶךְ *king*, מַלְכָּה *queen*; נֶעֶר *boy*, נַעֲרָה *girl*; מִצְרִי *Egyptian*, f. מִצְרִית.

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions:—

Masculine: names of rivers, mountains, winds, months, nations.

Feminine: names of countries, towns, provinces; also of those members of the body which exist in couples, as *hand, foot, wing*.

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes *Masculine*.

114. Many names of *Animals* may be either *Masculine* or *Feminine*, i. e. are of **Common Gender** (as *camel, lamb, bird*). Some, however, are always *Masculine*, as כֶּלֶב *dog*; others always *Feminine*, as יוֹנָה *dove*. Among other Nouns of Common Gender are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אֶרֶץ (m. rare), *earth*, אֵשׁ *fire*, דֶּרֶךְ *way*, שֶׁמֶשׁ *sun*, שְׁאוֹל *Sheol*.

Exercise iii.

Prefix the Definite Article to the following words:—

- | | |
|----------------------------|---------------------------|
| an Egyptian, m. מִצְרִי 1. | Egypt, f. מִצְרַיִם 2. |
| Jordan, m. יַרְדֵּן 3. | Gilead, f. גִּלְעָד 4. |
| north wind, m. צָפוֹן 5. | an eye, f. עֵין 6. |
| man, m. אִישׁ 7. | woman, f. אִשָּׁה 8. |
| gold, m. זָהָב 9. | truth, f. אֱמֶת 10. |
| a book, m. סֵפֶר 11. | hand, f. יָד 12. |
| a Hebrew, m. עִבְרִי 13. | kingdom, f. מַלְכוּת 14. |
| peace, m. שָׁלוֹם 15. | wine, m. יַיִן 16. |
| a king, m. מֶלֶךְ 17. | a queen, f. מַלְכָּה 18. |
| a prince, m. שָׂר 19. | a princess, f. שָׂרָה 20. |
| a bird, m. עוֹף 21. | a bee, f. דְּבוּרָה 22. |

Exercise iv.

Translate into English, supplying the Copula *is, art, am*, in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew:** thus No. 6 below is not 'gold is the truth,' but 'the truth is gold.'

1. הִנֵּה הַמֶּלֶךְ : 2. שָׂרָה הָאֵם : 3. אִישׁ הָעֵבְרִי :
 4. וּמִלְכָּה הַדְּבוּרָה : 5. הִנֵּה הַיָּרְדֵּן : 6. זָהָב הָאֵמֶת :
 7. שָׁלוֹם יְרוּשָׁלַם : 8. הִנֵּה הָאִשָּׁה :

LESSON III.

NOUNS (CONTINUED): NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers**, the *Singular* and the *Plural*.

116. Nouns of the **Masculine** Gender usually **make their Plural by adding ם**, frequently changing their **Vowel-points** (see § 135), as, *Sing.* מֶלֶךְ *a king*; *Pl.* מְלָכִים *kings*.

117. Nouns of the **Feminine** Gender usually **make their Plural in וֹת**, as מַלְכָּה *a queen*; מְלָכוֹת *queens*.

118. Feminine Nouns ending in יִת or וֹת make their Plural in דְּיוֹת, as מַלְכוּת *a kingdom*; מְלָכוֹת *kingdoms*.

119. The Plural termination יִם is often contracted into ם (cf. § 18). Nouns ending in י add ם only, as עֵבְרִים *Hebrews*.

120. *Patronymics* are formed by adding י to Proper Nouns, as עֵבֶר *Eber*; עֵבְרִי *Hebrew*. These *Patronymics* take (of course) the usual Feminine and Plural terminations—so: *Hebrews* (m. pl.) עֵבְרִים; fem. sing. עֵבְרִיָּה, עֵבְרִית; fem. plur. עֵבְרִיּוֹת.

121. Some Nouns are only used in the Plural, as אֱלֹהִים *God*; חַיִּים *life*. Other Nouns are only used in the Singular, as יַיִן *wine*.

122. The Plural terminations יִם and וֹת cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in וֹת, such as אָב *a father*,

See note in
 Addenda Et
 Corrigenda

אָבוֹת *fathers*; many Feminine Nouns make their Plural in יִם, as יוֹנָה *a dove*, pl. יוֹנִים *doves*; while other Nouns have both forms in the Plural, as שָׁנָה *a year*, pl. שָׁנִים or שָׁנוֹת *years* (poet.).

123. A **Dual Number**—in יָם.—for both Genders, is occasionally employed, but only when objects are spoken of which **naturally go in pairs**, as יָד *a hand*; Dual יָדַי *two hands*.

Exercise v.

I. אֲנֹכִי	he. הוּא
princes, m. שָׂרִים	Egyptians, m. מִצְרִים
mothers, f. אֲמוֹת	daughters, f. בָּנוֹת
sons, m. בָּנִים	nostrils. אֲפִים
word, m. דָּבָר	men, m. אַנָּשִׁים
words, m. דְּבָרִים	women, f. נָשִׁים
gardens, m. גַּנִּים	books, m. סְפָרִים
good, m. adj. טוֹב	who? מִי

1. מִי הָאִישׁ : 2. אֲנֹכִי בֵן : 3. הָעֶבְרִי מֶלֶךְ :
 4. הַמִּצְרִי הוּא וְהָאִם אֲנֹכִי : 5. מִי בָנִים וּמִי בָנוֹת :
 6. הִנֵּה מְלָכִים וּמַלְכוֹת הִנֵּה נָשִׁים וְאֲמוֹת : 7. מִי
 אָבוֹת : 8. הִנֵּה זָהָב וְסְפָרִים : 9. טוֹב הָאֵב וּמִי
 הוּא : 10. אֲנֹכִי הַמֶּלֶךְ :

Exercise vi.

1. I am a father, and who is the mother? 2. Behold the princes and the kings, the queens and the women. 3. Who is good? 4. Sons and daughters, I am the man. 5. Behold the Jordan and the mountains! 6. Good is the Egyptian. 7. Who are the mothers? 8. The nostrils and the hands, the books and the gardens. 9. I am the daughter, and he is the prince, and who is the king?

LESSON IV.

NOUNS (CONTINUED): CASE.

124. The **Nominative Case** is in Hebrew **not distinguished** by any mark.

125. The **Vocative Case** is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58 : בֶּן-מִי אָתָּה הַנָּעַר : *the son of whom (art) thou, O young man ?*

126. The **Accusative Case** if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word אֶת (most frequently אֶת־, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative Case** is marked by two Prepositions forming prefixes to the word — בְּ in, and לְ to or for (see Notes).

Thus, Gen. i. 1 : בְּרֵאשִׁית בָּרָא אֱלֹהִים : *In the beginning God created.*

128. The **Ablative Case** is marked by the Prefix Preposition מִ from.

Thus, Gen. ii. 16 : מִכָּל עֵץ-הָעֵדֶן אָכַל תֹּאכֵל : *from every tree of the garden eating thou shalt eat.*

129. The **Genitive Case** is represented in Hebrew by the so-called **Construct State**. When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected**, the other being left untouched, e. g. *horses of the king* would in Hebrew be *horses-of the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. **Hence the Construct State is commonly characterised by a lightening, i. e. a shortening of its vowels**, e. g. *the word is good*, הַדָּבָר טוֹב; but *the word of the king is good*, דְּבַר הַמֶּלֶךְ טוֹב.

Notes.—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination יִם and Dual יִם are shortened to י in the Construct State. The Fem. Plural ending וֹת is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

- (1) It may have the Definite Article, as **בֶּן הַבֵּן** *the son*.
 (2) It may be in the Construct State, as **בֶּן-אָדָם** *son of man*.
 (3) It may have a Pronominal Suffix (§ 133), as **בְּנִי** *my son*.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant*, **אָרוֹן הַבְּרִית**, not **הָאָרוֹן**.

Notes on the Prefix Prepositions.

1 (a). The Prefixes **בְּ**, **לְ** are generally pointed with Sheva. But when the first letter of the Noun to which they are joined is also pointed with Sheva, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(b) Before a Compound Sheva the Prefix takes the Vowel of this Compound Sheva (§ 65 c).

(c) Before **יְ** the Prefix takes *Chireq*, and the **יְ** loses its Sheva altogether, i. e. *quiesces* in *Chireq*, as **בְּיָמֵי** *in the days of*.

2. The Prefix **מִ** (abbreviated from **מִן**) takes Short *Chireq*, and is followed by *Daghesh Forte* to compensate for the lost **י** (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere*.

3. When the Prefix **לְ** or **בְּ** is placed before a word having the Definite Article, the **ה** of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by *Daghesh Forte* (§ 100). But with **מִ** the Article is kept, and the Prefix either becomes **מִן** (by 2), or is written in full **מִן** and joined to the word by *Maqqeph*.

Paradigm of Prefixes.

For the Article, see § 105, Paradigm; for **וְ** *and*, see Exercise i. p. 46. Like **לְ** *to* are **בְּ** *in* and **כְּ** *as, like*.

		<i>to a</i>	<i>from a</i>	<i>to the</i>	<i>from the</i>
<i>son</i>	בֶּן	לְבֶן	מִבֶּן	לְבֶן	מִהֶבֶן or מִן-הֶבֶן
<i>tree</i>	עֵץ	לְעֵץ	מִעֵץ	לְעֵץ	מִהֶעֶץ or מִן-הֶעֶץ
<i>vessel</i>	כֵּלִי	לְכֵלִי	מִכֵּלִי	לְכֵלִי	מִהֶכֵּלִי or מִן-הֶכֵּלִי
<i>sickness</i>	חֲלִי	לְחֲלִי	מִחֲלִי	לְחֲלִי	מִהֲחֲלִי or מִן-הֲחֲלִי

Exercise vii.

בֵּן a son.

<i>Nom. & Voc.</i> בֵּן the son, O son!	<i>Nom. Plur.</i> בָּנִים sons.
<i>Acc.</i> אֶת-בֵּן the son.	<i>Gen. Plur.</i> בְּנֵי-אָדָם sons of men.
<i>Genitive</i> } בֶּן-אָדָם son of	
<i>(Stat. Constr.)</i> } man.	

בָּתִּים :	בֵּית הָאֱלֹהִים :	בָּנוֹת :	בָּנוֹת-יְרוּשָׁלַם :
house.	the house of God.	daughters.	daughters of Jerusalem.
בֵּת-הַמֶּלֶךְ :	בָּתִּים :	בְּתֵי הַבָּמוֹת :	אַתָּה :
the king's daughter.	houses.	houses of the high places.	thou.
שָׁם :	אַיִה :	יֵשׁ לִי :	בָּרָא :
there.	where?	there is to me, I have.	he created.
			beginning.

Exercise viii.

1. יֵשׁ לִי בָנִים וּבָנוֹת : 2. אַיִה בֵּת-הַמֶּלֶךְ : 3. הִנֵּה
 בֵּית הָאֱלֹהִים : 4. בָּנוֹת-יְרוּשָׁלַם הִנֵּה בְּתֵי הַבָּמוֹת :
 5. בָּרָאשִׁית בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת הָאָרֶץ :
 6. הִנֵּה בֶן-אָדָם אַתָּה וְשֵׁם אִישׁ טוֹב : 7. אַיִה הַגָּנִים
 וּמִי בַבַּיִת : 8. שֵׁם גִּלְעָד שֵׁם הִירְדֵן וְהִנֵּה מִצְרִים וְאַיִה
 בֵּית הָאֱלֹהִים : 9. בָּנוֹת יְרוּשָׁלַם הִנֵּה בֵּית הַמֶּלֶךְ :

LESSON V.

DECLENSION OF NOUNS.

132. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are** יִם (plur. masc.), יִם (dual), וֹת (plur. fem.); יִ and וֹת (plur. construct); הִ (fem.), תִ (fem. constr.). See p. 48.

133. But there is **another class of terminal additions**, commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes**. By these suffixes the Possessive Pronouns *my, thy, our*, etc. are expressed, e.g. סוּס *horse*, סוּסִי *my horse*, סוּסָיו *his horse*, סוּסֵיהֶם *their horses*. These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone**; i. e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix**. Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word**; its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Sh^eva**.

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:—**

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the pronominal **Suffixes**.

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable**, so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.

LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS:
VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable**, remaining the same through all modifications of the word; in others they are **changeable**.

In the following cases vowels are **unchangeable**:—

(a) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אֶלְמָן *widowed*, אֶלְמָנָה *a widow*; קִנְיֹן *a possession*, קִנְיִי *my possession*; קָרָבֹן *a gift*, קָרָבָנִי *my gift*; שִׁלְחָן *a table*, שִׁלְחָנִי *my table*. So also in verbal forms, e.g. יִקְטֹל *he will kill*, יִקְטֹלוּ *they will kill*; אֶקְטֹל *I will kill*; אֶקְטֹלָה *let me kill*; יִהְיֶה *he will be favourable*, יִהְיֶהּ *they will be favourable*; יִשְׁלֹךְ *he will be cast out*, יִשְׁלֹכוּ *they will be cast out*.

Obs.—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under *b*.

(b) A special and frequent case of *a* may be mentioned, viz.: **short vowels followed by Daghesch Forte** before the tone: טָבַח *a cook*, pl. טָבָחִים; אֵלֶם *dumb*, pl. אֵלִמִּים; שִׁלַּח *he has been sent away*, שִׁלַּחְתֶּם *ye have been sent away*, etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 *a*), e.g. פָּרָשׁ *a horseman*, for פָּרֵשׁ, pl. פָּרָשִׁים; חָרֵשׁ *deaf*, for חָרֵשׁ, pl. חָרָשִׁים; בָּרַךְ *he is blessed*, for בָּרַךְ, pl. בָּרַכְתֶּם *ye are blessed*.

Obs.—The two cases mentioned under *b* may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesch Forte are unchangeable.**

(c) **Long vowels in which ם, ן, ה, ך quiesce** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קוֹמָה *stature*, קוֹמָתוֹ *his stature*; תְּנוּבָה *produce*, תְּנוּבָתוֹ *his produce*; בִּינָה *understanding*, בִּינָתוֹ *his understanding*; ראשׁוֹן *first*, fem.

רָאשׁוֹנָה; קָם *rising up against, an adversary* (from קָם = קוּם *he has risen up, he has risen against*); קָמֶיכֶם *your* (masc.) *adversaries*.

139. **All other vowels are changeable**, and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. **The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles.** Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) **Law of Nominal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Shevas.

(2) **Law of Verbal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sheva taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are יִם. (plural), הִי *his*, תִּי *thy*, נוּ *our*, יֶכֶם *your* (the word to which this suffix is attached is plural). The tone is indicated by ˆ, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

Nominal. From דְּבַר word (1st Law) we have דְּבָרִים *words*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרֵנוּ *our word*, דְּבָרֵיכֶם (for דְּבָרֵיכֶם, cf. § 70) *your words*.

Verbal. From אֹיֵב ('ô-yēb) *enemy* (2nd Law) we have אֹיֵבִים *enemies*, אֹיֵבֵנו *our enemy*, etc.; and from קָטַל *he killed* (2nd Law) comes קָטְלוּ *they killed*.

Exercise ix (Pronominal Suffixes).

my	י	our	נוּ
thy	{ י m. יָ f.	your	{ כֶּם m. כֶּן f.
his	ו	their	{ ם m. ן f.
her	הָ		

Note—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סוּס *horse*, שִׁיר *song*, לְבוּשׁ *garment*, גִּבּוֹר *hero*.

Words inflected according to 1st Law: דְּבַר *word*, נְבִיא *prophet*, כּוֹכֵב *star*, יָד *hand*.

Words inflected according to 2nd Law: מִסְפָּד *mourning*, כֹּהֵן *priest*, מוֹפֵת *miracle*, שֵׁם *name*.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to דְּבַר¹.

LESSON VII.

DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *gamets* both in the ultima and penultima; others, *gamets* in one syllable,

¹ Note that *your word* = דְּבַרְכֶּם; the *pathach* under ב by an exception noted later (§ 166). So also דְּבַרְכֶּן.

tsere in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words *דָּבָר*, *זָכוֹן*, *פָּדוּל*, *עוֹלָם*, *לֵב*, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions:—**

- i. Nouns with unchangeable vowels, e.g. *גִּבּוֹר*.
- ii. Nouns with *gamets* in ultima or penultima, or both: *פּוֹכֵב*, *פָּדוּל*, *יֵשֶׁר*. Monosyllables (not in v.).
- iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima: *מוֹפֵת*. Monosyllables (not in v.).
- iv. Segholate nouns (§ 152): *דִּרְיָה*.
- v. Monosyllables which double their last letter before any suffix: *עַם* (plural *עַמִּים*).
- vi. Nouns ending in *ה*: *רַעְה*.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and **are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes** (§ 135). The principles which regulate these vowel changes are given in the following sections.

148. Laws of the First Declension.

- (1) *Construct State*. No change in Singular (*ים* changed to *י* in Plural, as in all Declensions).
- (2) *Before all Suffixes*. No change.

149. Laws of the Second Declension.

- (1) *Construct State*. (a) *Singular*: The open penultima (if changeable) has *sheva*; the closed ultima (if change-

able) has *pathach*. (b) *Plural*: All changeable vowels become *sh^eva*.

Note 1.—By this law the plural construct of דָּבָר is דְּבָרִי, which (according to § 70) becomes דְּבָרִי.

Note 2.—Where a *guttural* loses its vowel, the substituted *sh^eva* must be compound (§§ 26, 65).

(2) *Before Suffixes*. The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh^eva*.

Remark—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

150. Laws of the Third Declension.

(1) *Construct State*. (a) *Singular*: No change. (b) *Plural*: The final *tsere* becomes *sh^eva*.

(2) *Before all Suffixes*. The final *tsere* becomes *sh^eva*.

Remark—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

Paradigms.

	1st Decl.	2nd Decl.			3rd Decl.
	גְּבוּר	כוֹכֵב	גְּדוּל	יֶשֶׁר	מוֹפֵת
Const. Sing.	גְּבוּר	כוֹכֵב	גְּדוּל	יֶשֶׁר	מוֹפֵת
Plur. Abs.	גְּבוּרִים	כוֹכְבִּים	גְּדוּלִים	יֶשְׁרִים	מוֹפְתִים
Plur. Const.	גְּבוּרֵי	כוֹכְבֵי	גְּדוּלֵי	יֶשְׁרֵי	מוֹפְתֵי

Note—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.

2. Add the Pronominal Suffixes (Exercise ix) to the singular of יֶשֶׁר, כּוֹכֵב, גְּבִיָּא, מִסְפֵּד.

LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH
DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns**. These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. מִלֶּךְ, סִפֵּר, בִּקֵּר (böqr).

152. To avoid the harshness of such a combination there has slipped in under the second radical the vowel *seghol*, with an accompanying modification of the preceding vowel. Hence מִלֶּךְ becomes מִלְּךְ, סִפֵּר becomes סִפְּר, and בִּקֵּר becomes בִּקְּר. It is this euphonic *seghol* which gives the name **Segholate** to this class of nouns, and makes them easily recognised. A further characteristic of *segholate* nouns is that the accent is on the penultima, a reminiscence of the lost monosyllabic form.

153. Laws of the Fourth (*Segholate*) Declension.

- (1) *Construct State*. (a) *Singular*: Unchanged. (b) *Plural*: Reverts to the original monosyllabic form.
- (2) *Plural Absolute*. Follows the Second Declension, taking *sheva* under the first radical, *qamets* under the second.
- (3) *Other suffixes* to the *singular* and *dual* are added to the original form; if to the *plural* (cf. § 164), they are added to the plural form.

Note 1.—The nouns given in § 152 (מִלֶּךְ (*a*), סִפֵּר (*i*), בִּקֵּר (*o*)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. גֵּר (*a* class), נִיץ (*i* class), עֵץ (*o* class). This occasions no difference in declension except that (1) when the guttural requires *sheva* the *sheva* must be one of the compounds, and (2) words of the *i* class beginning with *ח* or *צ* have *seghol* before singular suffixes instead of *chireq*.

Note 2.—Some few *segholates* have one of the weak letters *ו* or *י* for middle radical, e.g. מָוֶת *death*, זָנוּן *iniquity*, עֵינַי *eye*. In this case, for the construct singular *ו* *quiesces* in *cholem*,

י *quiesces* in *tsere*, and all suffixes are added to this form.
Thus מוֹתוֹ *his death*, עֵינָיִם *two eyes*, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. עַם *people*, אִם *mother*, חֹק *statute*.

155. Laws of the Fifth Declension.

(1) *Construct State Singular*. No change.

(2) *Plural, and before Suffixes*. The final radical doubled by *daghesh*; and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbuts*). For final gutturals, see § 65 (a).

Note—The *daghesh* is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus עַם is from the verb עָמַם, אִם from אָמַם, חֹק from חָקַק. The lost radical reappears before a suffix. A few dissyllables follow this rule, as מָגֶן *shield* (מָגַן), pl. מַגְנִים.

156. Nouns of the Sixth Declension are characterised by the termination הֶ. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. שָׂדֶה *field* belongs to the sixth declension as ending in הֶ, and to the second as possessing *qamets* in the penultima.

157. Laws of the Sixth Declension.

(1) *Construct State Singular* changes הֶ to הֶ..

Note—This is the only exception to the general law of § 129.

(2) *Before all Suffixes*. The weak ending הֶ falls away, and previous vowels are modified according to the foregoing rules.

Paradigms.

	4th Decl.			5th Decl.			6th Decl.
	בָּקָר	סִפָּר	דָּרָךְ	חֹק	אִם	עַם	רֵעֵה
Const. Sing.	בָּקָר	סִפָּר	דָּרָךְ	חֹק	אִם	עַם	רֵעֵה
Plur. Abs.	בָּקָרִים	סִפָּרִים	דָּרָכִים	חֻקִּים	אִמֹּת	עַמִּים	רֵעִים
Plur. Const.	בָּקָרַי	סִפָּרַי	דָּרָכַי	חֻקַּי	אִמֹּתַי	עַמִּי	רֵעֵי

Exercise xi.

1. Assign the following nouns to their proper Declension :—
 עֶלֶף *leaf*, דֶּרֶךְ *way*, חֹשֶׁךְ *darkness*, רֹעֵה *shepherd*, תְּוֹךְ *midst*,
 קֹדֶשׁ *holiness*, שִׁבְט *tribe*, גַּן *garden* (from גִּנָּן), קֵץ *end* (from קִצְצִין).

2. Give the Singular Construct and Plural Absolute of the above nouns.

3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

LESSON IX.

FEMININE NOUNS: IRREGULAR NOUNS.

158. **Many Feminine Nouns have no distinctive ending** (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination תִּי (abs. and constr.) instead of יִם and יָם.

159. The more frequent feminine terminations are תָּ and תִּי. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. **These two terminations themselves undergo modification as follows:—**

- (1) The ending תָּ (a) Reverts to תִּי in the Construct Sing.
 (b) Is changed into תִּי for the Plural Abs. and Constr. (c) Reverts to תִּי before Suffixes and retains the *gamets*, after the model of the Second Declension.
- (2) The ending תִּי (a) Is unchanged in the Construct Singular. (b) Is changed into תִּי for the Plural Absolute and Construct. (c) Loses the י before Suffixes, being treated like a Segholate noun.

161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: (1) סוּסָה mare, pl. סוּסוֹת; (2) צְדָקָה righteousness, pl. צְדָקוֹת (i. c. צִדְקוֹת); (4) נַעֲרָה maiden, pl. נַעֲרוֹת; (4) חֲרָבָה desolation, pl. חֲרָבוֹת (not used); (5) חַיָּה life, pl. חַיִּים (masc. ending); (5) מָרָה bitter, pl. מָרוֹת.

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

NOUN.	MEANING.	CONSTR. SING.	WITH SUFFIXES.	PLUR. ABS.	PLUR. CONSTR.
אָב	father	אָבִי	{ אָבִי my f. אָבִי thy f. אָבִיו or אָבִיהוּ his f. אָבִיכֶם your f. }	אָבוֹת	(2)
אָח	brother	אָחִי	(Like <i>father</i>)	אָחִים	(1)
אִישׁ	man			אֲנָשִׁים	אֲנָשִׁי
אִשָּׁה	woman	אִשָּׁתִּי	אִשָּׁתִּי my w., etc.	נָשִׁים	(2)
בֵּית	house	בֵּיתִי	בֵּיתִי my h., etc.	בָּתִּים	(1)
בֶּן	son	בֶּןִי	{ בֶּןִי my s. בֶּנְךָ thy s. }	בָּנִים	(2)
בַּת	daughter		בָּתִּי my d., etc.	בָּנוֹת	(2)
יוֹם	day			יָמִים	יָמֵי
עִיר	city			עָרִים	עָרֵי
פֶּה	mouth	פִּי	{ פִּי my m. פִּיךָ thy m., etc. }		

Note—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

LESSON X.

THE PRONOMINAL SUFFIXES.

163.

MEANING.	SUFFIX FOR A SING. NOUN.	EXAMPLE.	SUFFIX FOR A PLUR. NOUN.	EXAMPLE.
<i>my</i>	י	סוּסִי <i>my horse, etc.</i>	יַ	סוּסֵי <i>my horses, etc.</i>
<i>thy</i>	{ דְּ דֵי	סוּסְךָ סוּסֵךָ	יְךָ יֵךָ	סוּסֶיךָ סוּסֵיךָ
<i>his</i>	וֹ	סוּסוֹ	יִו	סוּסָיו
<i>her</i>	הָ	סוּסָהּ	יָהּ	סוּסֶיהָ
<i>our</i>	נֵנוּ	סוּסֵנּוּ <i>our horse, etc.</i>	יֵנוּ	סוּסֵינוּ <i>our horses, etc.</i>
<i>your</i>	{ כֶּם כֵּן	סוּסֵכֶם סוּסֵכֶן	יְכֶם יְכֶן	סוּסֵיכֶם סוּסֵיכֶן
<i>their</i>	{ ׁם ׁן	סוּסָם סוּסָן	יָהֶם יָהֶן	סוּסֵיהֶם סוּסֵיהֶן

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the י of the construct state of the masculine plural. The Fem. Plur. ending ׁת is retained before them.

Rules for adding Suffixes to Plural Nouns: (1) If the plural ends in ים. drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in ׁת add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable

vowels, cause the vowels to be lightened (cf. §§ 134 sqq.) The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix, with one exception:—

166. The suffixes כֶּם, כֶּן, *your*, added to a noun in the singular, have an exceptional effect in shortening the previous vowels, and practically throw the word into the Construct State. Thus דְּבַר word, דְּבַר word-of, דְּבָרִי *my word*, דְּבָרְכֶם *your word* (cf. § 149).

167. The suffixes יְכֶם, יְכֶן, *your*; יְהֶם, יְהֶן, *their*, added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus דְּבָרִים *words*, דְּבָרֵינוּ *our words*, but דְּבָרֵיכֶם (for דְּבָרֵיכֶם, cf. § 149, 1) *your words*.

168. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

Rules for adding the heavy suffixes (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final י...

Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 163.

SING.			PLUR.		
<i>my</i>	<i>thy</i>	<i>your</i>	<i>our</i>	<i>his</i>	<i>their</i> (m.)
דְּבַר ⁽²⁾	דְּבָרְךָ	דְּבָרְכֶם	דְּבָרֵינוּ	דְּבָרָיו	דְּבָרֵיהֶם ¹
פֶּקֶד ⁽³⁾	פֶּקְדֶּךָ	פֶּקְדֶּכֶם ¹	פֶּקְדֵינוּ	פֶּקְדָיו	פֶּקְדֵיהֶם
דָּרָךְ ⁽⁴⁾	דָּרְכֶּךָ	דָּרְכֶּכֶם	דָּרְכֵינוּ	דָּרְכָיו	דָּרְכֵיהֶם
עַם ⁽⁵⁾	עַמֶּךָ	עַמֶּכֶם	עַמֵינוּ	עַמָיו	עַמֵיהֶם
רַעְיָה ⁽⁶⁾	רַעְיָךָ	רַעְיָכֶם	רַעְיֵינוּ	רַעְיָיו	רַעְיֵיהֶם

¹ Such forms as דְּבָרֵיהֶם, פֶּקְדֵיהֶם, involving two successive *vocal sh'vas*, substitute a short vowel for the first *sh'va*, according to § 70.

Exercise xii.

shepherd	רֹעֶה	judgment	מִשְׁפָּט
for ever and ever	עוֹלָם וָעֶד	righteousness	צְדָקָה
this (m.)	זֶה	upon	עַל
way	דֶּרֶךְ	place	מָקוֹם
he gave	נָתַן	holiness	קִדְשׁ
Moses	מֹשֶׁה	(1) acc. sign. (2) with	אֵת
king	מֶלֶךְ	not	לֹא
pleasantness	נֵעִם	path	נְתִיבָה
peace	שָׁלוֹם		

1. Add the suffixes for *his*, *your* to the singular, and for *my*, *thy*, *his*, *their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יְהוָה רָעִי : 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד :
3. דֶּרֶכִּי אֵת יְהוָה וּמִשְׁפָּטֵי אֵת ¹ אֱלֹהֵי : 4. נָתַן אֱלֹהִים
- דְּבָרוֹ לְמֹשֶׁה : 5. דְּבָרֵינוּ דְּבָרֵי אֱלֹהִים : 6. יְהוָה מֶלֶךְ
- מַלְכִּים : 7. מִשְׁפָּטוֹ וְצִדְקָתוֹ עַל כָּל-הָאָרֶץ : 8. מָקוֹם
- קִדְשִׁי : 9. נָתַן אֱלֹהִים אֶת-הָאִשָּׁה לְאִישׁ : 10. דֶּרֶכִּיהָ
- לֹא דְרָכֵינוּ וְלֹא דְרָכֵינוּ דְּרָכִיהָ : 11. דְּבָרֵיכֶם לֹא דְבָרֵי
- הָאֵמֶת : 12. דְּרָכִיהָ דְּרָכֵי-נֵעִם וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם :

¹ The ' _ here takes the pause form.

LESSON XI.

ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective **follows its Noun**; the *predicative* Adjective **precedes its Noun**, e.g. *a good son*, טוב בֶּן; *a son is good*, טוב בֶּן.

See note in
→
Addenda Et
Corrigenda

171. **An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way (§ 130). The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix.** Thus—

- (1) *The good son*, הַבֵּן הַטוֹב; *this good son*, הַבֵּן הַטוֹב הַזֶּה.
 (2) *The good son of the father*, בֶּן־הָאָב הַטוֹב.
 (3) *My good son*, בְּנִי הַטוֹב.

172. The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State or by a Participle, e.g.

Construct State: 2 Kings i. 8, שַׁעַר בַּעַל שֵׁעַר *master of hair*, i.e. *hairy*.

Ps. xcix. 9, הַר קְדִישׁוֹ *hill of His holiness*, i. e. *His holy hill*.

Participle: Isaiah xlii. 3, קִנְיָה רָצִין *a bruised reed*.

173. **The Comparative Degree** is marked by the Preposition מִן (or מִי, § 131, note 2) *from*. The Adjective itself remains unchanged in form. Thus: *the father is greater than the son*, מִן־הַבֵּן הָאָב גָּדוֹל; *my punishment is greater than I can bear*, גָּדוֹל מִנְשׂוֹא (lit. *great from being borne*); *a rock (that) is higher than I*, צוּר־יָרוֹם מִפְּנִי.

This מִן, denoting the separation (for the purpose of comparison) of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174. **The Superlative Degree** is expressed in various ways, the Adjective remaining unchanged.

- (1) *By the Article*: 1 Sam. xvi. 11, there remaineth yet *the youngest*, הַקָּטָן (lit. *the little one*). Judges vi. 15, *I the least in my father's house*, אֲנֹכִי הַצָּעִיר בְּבֵית אָבִי; (lit. *the little one*).
 (2) *By Repetition*: Ex. xxvi. 33, *the most holy*, קֹדֶשׁ הַקְּדוּשִׁים.
 (3) *By the Adverb מאד very*: Gen. i. 31, *and behold it was very good*, וַהֲנִי־טוֹב מְאֹד.

Exercise xiii.

good, טוֹב (1).
 great, גָּדוֹל (2).
 small, קָטָן or קָטֹן (2).
 evil, רָע (5).
 there is, יֵשׁ, יֵשׁ.
 he, that, הוּא.
 wise, חָכָם (2).
 strong, עָצוּם (2).
 holy, קָדוֹשׁ (2).

much, many, רַב (5).
 to me, לִי.
 law, תּוֹרָה (f.) (1).
 perfect, תָּמִים (2).
 white, לָבָן (2).
 merciful, רַחוּם (1).
 very, מְאֹד.
 Jehovah, the LORD, יְהוָה.
 See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man. 2. The strong man. 3. The man is strong.
4. The LORD, He is very merciful. 5. The law of the LORD is perfect. 6. Moses was wise. 7. The words of Moses were wise. 8. The wise words of Moses. 9. His strong hand.
10. Many men and many women. 11. I have (there is to me) a white horse. 12. I have the white horse of my father.
13. Great is the LORD and His words are strong and holy.
14. The man is stronger than the woman, but the woman is better than the man. 15. Evil are my days and I am the least of men.

LESSON XII.

PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

THE PERSONAL PRONOUNS.

177.

SINGULAR.

NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers. אֲנִי or אֲנִי I .	אֹתִי me	בִּי, לִי in or to me	מִמֶּנִּי from me	בְּמוֹנִי as I .
2nd (m.) אַתָּה thou	אֹתְךָ thee	בְּךָ, לְךָ in or to thee	מִמֶּךָ from thee	בְּמוֹךָ as thou .
2nd (f.) אַתְּ thou	אֹתְךָ thee	בְּךָ, לְךָ in or to thee	מִמֶּךָ from thee	בְּמוֹךָ as thou .
3rd (m.) הוּא he	אֹתּוֹ him	בּוֹ, לוֹ in or to him	מִמֶּנּוּ from him	בְּמוֹהוּ as he .
3rd (f.) הִיא she	אֹתָהּ her	בָּהּ, לָהּ in or to her	מִמֶּנָּה from her	בְּמוֹהָ as she .

PLURAL.

NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers. אֲנַחְנוּ (or) אֲנֵינוּ we	אֹתָנוּ us	בָּנֵינוּ, לָנוּ in or to us	מִמֶּנּוּ from us	בְּמוֹנוּ as we .
2nd (m.) אַתֶּם ye	אֹתְכֶם or אֹתְכֶם you	בְּכֶם, לָכֶם in or to you	מִכֶּם or מִמֶּכֶם from you	בְּמוֹכֶם as ye .
2nd (f.) אַתֶּן ye	אֹתְכֶן or אֹתְכֶן you	בְּכֶן, לָכֶן in or to you	מִמֶּכֶן from you	בְּמוֹכֶן as ye .
3rd (m.) הֵם or הֵנּוּ they	אֹתָם or אֹתָם them	בָּם or בָּהֶם, לָהֶם or לָהֶם in or to them	מִמֶּהֶם or מִמֶּהֶם from them	בְּמוֹהֶם as they .
3rd (f.) הֵנּוּ or הֵנָּה they	אֹתָהֶן or אֹתָהֶן them	בָּהֶן or בָּהֶן, לָהֶן in or to them	מִמֶּהֶן or מִמֶּהֶן from them	בְּמוֹהֶן as they .

178. The **Nominative Case** of a Personal Pronoun is **expressed only when emphatic**, or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, אֲנִי יְהוָה אֱלֹהֶיךָ *I (am) the Lord thy God*; but the Pronoun is implied in the Verb, in Exod. iii. 14, אֶהְיֶה אֲשֶׁר אֶהְיֶה *I am that I am*.

179. The **Accusative Case** is formed by adding the Pronominal Suffixes to אֹת (another form of אַת, the *sign of the Accusative*, cf. § 126). **But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb.** These **Verbal (or Objective) Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative** and **Ablative Cases** are formed by means of the Prefixes לְ, בְּ, מִ, or מִמֶּנּוּ (a strengthened form of מִן) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as עִם, אֶת *with*; אַחֲרַי *after*; אֵל *to*; לִפְנֵי *before*, *on the face of*; עַל *upon*; תַּחַת *under*; אֵין *no, none*.

The following Paradigm will sufficiently indicate the forms:

182. **Particles with Pronominal Suffixes.**

	with	to	upon	before	after
	אֶת ³	אֵל ¹	עַל ¹	לִפְנֵי	אַחֲרַי ¹
me	אֶתִּי	אֵלַי	עָלַי	לִפְנֵי ²	אַחֲרָי
thee (m.)	אֶתְּךָ	אֵלֶיךָ	עָלֶיךָ	לִפְנֵיךָ	אַחֲרֶיךָ
him	אֶתּוֹ	אֵלָיו	עָלָיו	לִפְנֵיו	אַחֲרָיו
us	אֶתָּנוּ	אֵלֵינוּ	עָלֵינוּ	לִפְנֵינוּ	אַחֲרֵינוּ
you (m.)	אֶתְּכֶם	אֵלֵיכֶם	עָלֵיכֶם	לִפְנֵיכֶם	אַחֲרֵיכֶם
them (m.)	אֶתָּם	אֵלֵיהֶם	עָלֵיהֶם	לִפְנֵיהֶם	אַחֲרֵיהֶם

Notes—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms אֵלִים, עָלִים, אַחֲרֵים (cf. §§ 164, 168).

(2) The form *לפני* before is literally *to the face of*: *before me* = *to my face*, and is made up of *ל* to, and *פנים* face, with the pronominal suffix.

(3) Note the two meanings of *את*: (1) the accusative sign (§ 126), which with suffixes becomes *אות*; (2) *with*, which with suffixes doubles the *ת*, changing tsere to short chireq. Thus: (1) *אותי* me, (2) *אתי* with me.

Exercise xiv.

<i>עִמָּדִי</i> with me.	<i>עַתָּה</i> now.
<i>אין</i> not; often = there is not (opp. to <i>ישׁ</i> there is).	<i>רְאוּ</i> see ye.
<i>אֲחֵרוֹן</i> the last (m.)	<i>זָקְנָה</i> old age (f.)
<i>אֵמֶת</i> truth (f.)	<i>לֹא</i> not.
<i>עָשִׂיתָ</i> thou hast made.	<i>שָׁמַיִם</i> heavens (constr. <i>שָׁמַיִ</i>).
<i>צָבָא</i> a host (constr. <i>צָבָא</i>).	<i>צְבָאוֹת</i> hosts (constr. <i>צְבָאוֹת</i>).
<i>לְבַד</i> alone, see p. 141.	<i>יָם</i> sea (m.)
	<i>יְהִי</i> they are.
	<i>נָבִיא</i> prophet (m.)

1. *רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאִין אֱלֹהִים עִמָּדִי*.
2. *אַתָּה-הוּא יְהוָה לְבַדְּךָ אַתָּה עָשִׂיתָ אֶת-הַשָּׁמַיִם וְכָל-הַשָּׁמַיִם וְכָל-צְבָאָם הָאָרֶץ וְכָל-אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל-אֲשֶׁר בָּהֶם*: 3. *מָה-הֵמָּה אֱלֹהִים*: 4. *אֲנִי יְהוָה רֹאשׁוֹן וְאַתָּה-אֲחֵרִימִים אֲנִי-הוּא*: 5. *אַתָּה-הוּא מֶלֶכִּי אֱלֹהִים*: 6. *וְעַתָּה אֲדַנִּי יְהוָה אַתָּה-הוּא הָאֱלֹהִים וּדְבָרֶיךָ יְהִי אֱמֶת*: 7. *וְעַד-זָקְנָה אֲנִי הוּא*: 8. *לֹא-מִבְּנֵי יִשְׂרָאֵל הֵנָּה*: 9. *וַיֹּאמֶר לוֹ גַּם-אֲנִי נָבִיא כְּמוֹךָ*:

1. Deut. xxxii. 39. 2. Neh. ix. 6. 3. Zech. i. 9. 4. Is. xli. 4.
5. Ps. xlv. 5. 6. 2 Sam. vii. 28. 7. Is. xlv. 4. 8. Judg. xix. 12.
9. 1 Kings xiii. 18.

¹ The 3rd Personal Pronouns *הוא*, *הֵמָּה* are sometimes used to give greater emphasis to a preceding pronoun; in this case they are not to be translated.

LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND
RELATIVE.

183. The Demonstrative Pronouns are—

MASC.

FEM.

1. זֶה (or הַזֶּה) *this* זֹאת (or הַזֹּאת) *this*.
 2. הַזֶּה (or הַזֹּאת) *that* הֵיאָ (or הֵיאָה) *that*.

PLURAL (for both Genders).

1. אֵלֶּה (or הָאֵלֶּה) *these*.
 2. { (Masc.) הֵם, הֵמָּה (or הֵהֵם, הֵהֵמָּה) }
 { (Fem.) הֵנּוּ, הֵנָּה (or הֵהֵנּוּ, הֵהֵנָּה) } *those*.

See note in
 Addenda Et
 Corrigenda

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as : הַיּוֹם הַזֶּה *in that day*; הַיּוֹם הַגָּדוֹל הַזֶּה *in that great day*.

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, : זֶה שְׁמִי לְעֹלָם וְזֶה זְכוֹרִי לְדוֹר וָדוֹר *this (is) my name for ever, and this (is) my memorial from generation (to) generation*; : בְּזֹאת אֲנִי בֹטֵחַ *in this I am confident*.

186. The Interrogative Pronouns are—

מִי *who?* מָה *what? how?* (מַה, מַה־).

Both may be joined with the Prefix Prepositions; thus, לְמִי *to whom?* לָמָּה *why?* בְּמָה *how great?* בְּמִי *in whom?* בְּמָה *in what?*

The Accusative Prefix אֶת may be joined to מִי (not to מָה); thus, אֶת־מִי *whom?*

Both may stand as Genitives : בֶּן־מִי *whose son?*

The interjectional *how!* is expressed by מָה : מַה־טוֹב *how good!* מַה־פּוֹרָא *how fearful!*

¹ These forms are used also for the 3rd Personal Pronoun; see Table, § 177. For the definite article in § 183 see § 184.

Pointing of מָה.

The pointing of this word closely resembles that of the Article (§ 105).

1. מָה (with Daghesh conjunctive) before non-gutturals, מַה-גָּדוֹל *how great!*
2. מָה before א and ר, מָה-אֵלֶּה *what (are) these?*
3. מָה before ה, ח, ע, מָה-חָכָם *how wise!*
4. מָה before ה, ח, ע, not with qamets, מַה-הִיא *what (is) she?*

187. **The Relative Pronoun** is אֲשֶׁר *who, which*, for all genders and numbers. It may take the Prefix Prepositions: לְאֲשֶׁר, בְּאֲשֶׁר, etc. (for the *pathach*, see § 65 c).

1. Often אֲשֶׁר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e. g. וְרָעוּ בּוֹ *its seed (is) in it*, but Gen. i. 11, וְרָעוּ בּוֹ אֲשֶׁר *whose seed (is) in it* (lit. *which its seed*); וַיִּבְרָא אֱלֹהִים אֲשֶׁר פָּקְדוֹ *he visited him, whom he visited*.

2. The Relative Pronoun is frequently omitted altogether, e. g. Is. xl. 20, מִצִּיּוֹר-קִירוֹם כִּמְנִי, פָּסֵל לֹא יִמוּט *an idol (which) shall not be moved*; Ps. lxi, מִצִּיּוֹר-קִירוֹם כִּמְנִי *unto a rock (which) is higher than I*.

Exercise xv.

וַיִּרְא and he saw.

הָיָה he was.

רָעַב famine (m.)

יִשָּׁר shall be sung.

קָרָא he cried.

בָּא coming (a participle).

עֶבֶד a slave, servant.

וַיְהִי and he was.

רִאשׁוֹן former.

שֵׁם name.

שִׁיר a song.

קָדוֹשׁ holy (m.)

אָמַר he said.

וַיֹּאמְרוּ and they will say.

וַיֹּאמֶר and he said.

שֵׁשֶׁשׁ sixth.

1. בַּיּוֹם הַהוּא יוֹשֵׁר הַשִּׁיר-הַזֶּה בְּאֶרֶץ יִהְיֶה:

2. זֹאת הָאֶרֶץ: 3. זֹאת הָאִשָּׁה וְזֶה-בְּנָהּ: 4. וְקָרָא:

זֶה אֵל-זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת:

5. מִי-זֶה בָּא מֵאֲדוֹם: 6. וְלִמִּי אֵלֶּה לְפָנֶיךָ: 7. וַיֹּאמֶר:

מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אָנֹכִי בָּא אֶל-בְּנֵי יִשְׂרָאֵל

וְאָמְרוּ-לִי מַה-שְּׁמוֹ : 8. כָּמֹה-יָמִי-עֲבֹדָה : 9. הָרָעַב
 הָרָאשׁוֹן אֲשֶׁר הָיָה בְּיָמֵי אַבְרָהָם : 10. וַיֵּרָא אֱלֹהִים
 אֶת-כָּל-אֲשֶׁר עָשָׂה וְהָיָה-טוֹב מְאֹד וַיְהִי-עָרֵב וַיְהִי-בֹקֶר
 יוֹם הַשְּׁשִׁי :

Exercise xv.—1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen.
 xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen.
 i. 31.

LESSON XIV.

THE VERB: GENERAL SCHEME.

188. **Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals** or root-letters. All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently **quadriliteral**, a fourth root-letter being inserted in a trilateral word, as כָּרַס *ravage* (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in **Voices**, or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i. e. the same Greek verb can express by a mere change of ending either *I watch*, *I watch myself*, or *I am watched*. **The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive.** They are variously termed voices, species, modifications, or **Conjugations**.

190. The nature of these modifications will be understood from the following:—

Scheme of the Seven Conjugations.

CHARACTER.		NAME.	MEANING.
Simple	{ <i>Active</i>	Qal	<i>he watched.</i>
	{ <i>Passive</i>	Niphal	<i>he was watched.</i>
Intensive	{ <i>Active</i>	Piel	<i>he watched diligently.</i>
	{ <i>Passive</i>	Pual	<i>he was watched diligently.</i>
Causative	{ <i>Active</i>	Hiphil	<i>he caused to watch.</i>
	{ <i>Passive</i>	Hophal	<i>he was caused to watch.</i>
Reflexive		Hithpael	<i>he watched himself.</i>

Obs.—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force, see p. 80.

191. In each of these seven Conjugations there are two so-called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompleteness. **The Hebrew Verb has no Tenses; the time of the action, past, present, or future, must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect=I was watching; Past Perfect=I had watched; Past Indefinite (Gk. *arist*)=I watched; and the same in Present and Future. The Hebrew ‘Tense’ disregards *time*, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompleteness of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two ‘Tenses’ each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person,

and is used only in affirmative commands. What is called the third person imperative ('let him do') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle **לֹא** not ('objective'), or **אַל** ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as **לְקַטֵּל** to kill; **בְּקָטֵל** in killing. The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as **קָטֹל אֶקְטֵל** ('to kill I will kill') *I will surely kill*, see § 284.

The **Participles** are the adjective-forms of the verb, and are often used with the article, as **הַקָּטֵל** ('the man killing') *one who kills*; **הַמֶּשֶׁל** ('the man ruling') *he who rules, the ruler*. So with substantives, the article being repeated, as **הַמֶּלֶךְ הַמֶּשֶׁל** ('the king, the man ruling') *the king who rules*. The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense**, as **הַמֶּלֶךְ מֶשֶׁל** ('the king is ruling') *the king rules*.

Obs.—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

PERFECT (with *afformatives*).

Sing. 3rd pers., m. (stem.)	Plur. 3rd pers., c.	ו
„ „ f. הַ		
„ 2nd pers., m. תַּ	„ 2nd pers., m. תָּם	
„ „ f. תְּ	„ „ f. תֵּן	
„ 1st pers. אֲנִי	„ 1st pers. אֲנִי	נִי

IMPERFECT (with *preformatives and affirmatives*).

Sing. 3rd pers., m. . . . י	Plur. 3rd pers., m. י . . . י
„ „ f. . . . ת	„ „ f. ת . . . ת
„ 2nd pers., m. . . . ת	„ 2nd pers., m. ת . . . ת
„ „ f. י . . . ת	„ „ f. ת . . . ת
„ 1st pers. . . . נ	„ 1st pers. . . . נ

Obs.—The sh^eva in the preformative of the imperfect is modified according to the rules in § 70, e.g. יִפְקֹד becomes יִפְקֹד, and יִהְיֶה becomes יִהְיֶה.

195. **This table contains the key to the inflection of the perfect and imperfect in all the species of all Hebrew verbs.** Variations from the type will be accounted for as they arise, by the general laws of orthography and euphony. The effect of the preformatives and affirmatives in modifying the vowels of the verb should be carefully studied in the following paradigm, containing also the imperative, infinitive, and participles, *the whole of which must be committed to memory*, as a preliminary to the mastery of all verbal forms. The verb chosen as the example here is פָּקַד *he has visited*.

Obs.—This verb is selected as not containing any letter that is the subject of special rules, i. e. no weak letter, or semi-vowel, or guttural. The insertion or omission of the *daghesh lene* in the first radical פ will occasion no difficulty. See § 36. It is a **strong verb**, i. e. its radicals bear the weight of every change without modification. The verb פָּעַל *he has done*, selected by the older grammarians, is open to objection, chiefly from its second radical being a guttural. A curious consequence of this choice has, however, enstamped itself upon the technical language of Hebrew grammar, as will be noted in § 200.

LESSON XV.

FIRST (ACTIVE) FORM: QAL.

196. The First Conjugation of the Hebrew Verb is the Simple. It has its name (קָל *light*) from the fact that alone of the seven conjugations its inflections proceed from the simple verbal stem without any characteristic prefix (as Niphal, Hiphil, etc.) or doubled radical (as Piel and Pual). **Its root, from whence the Imperfect and Imperative are directly formed, is found in the Infinitive Mood (Construct).**

But the third person perfect qal, being one of the simplest forms, is employed for practical convenience as the verbal stem, and is the part generally given in vocabularies and lexicons, even when the qal species of the verb is not actually in use.

197.

Paradigm of Qal.

The accent is on the last syllable except where otherwise marked.

INFINITIVE MOOD.

Absolute : פָּקַד to visit.

Construct : פָּקַד to visit ; בִּפְקֹד in visiting ;
לְפָקֵד for visiting ; מִפְּקֹד from visiting.See note in
→
Addenda Et
Corrigenda

PARTICIPLE ACTIVE.

פָּקֵד visiting, one visiting (m.)

(פָּקֵדָה) (fem.)

פָּקִידִים (pl. m.)

PARTICIPLE PASSIVE.

פְּקֻד visited, one visited (m.)

פְּקֻדָּה (fem.)

פְּקֻדִּים (pl. m.)

PERFECT TENSE.

*Sing.*פָּקַד he visited¹.

פָּקְדָה she visited.

פָּקַדְתָּ thou visitedst (m.)

פָּקַדְתְּ thou visitedst (f.)

פָּקַדְתִּי I visited, or have visited.

Plur.

פָּקְדוּ they visited.

פָּקַדְתֶּם you visited (m.)

פָּקַדְתֶּן you visited (f.)

פָּקַדְנוּ we visited.

IMPERFECT TENSE.

יִפְקֹד he will visit¹.

תִּפְקֹד she will visit.

תִּפְקֹד thou wilt visit (m.)

תִּפְקֹדְךָ thou wilt visit (f.)

אֶפְקֹד I shall visit.

יִפְקְדוּ they will visit (m.)

תִּפְקְדֶנָּה they will visit (f.)

תִּפְקְדוּךָ you will visit (m.)

תִּפְקְדֶנָּה you will visit (f.)

נִפְקֹד we shall visit.

¹ These meanings are only approximate. See §§ 191, 220-222.

IMPERATIVE MOOD.

<i>Sing.</i>	<i>Plur.</i>
פִּקֹּד visit thou (m.)	פִּקְדוּ visit ye (m.)
פִּקְדִי visit thou (f.)	פִּקְדְנָה visit ye (f.)

198. Some strong verbs differ from this paradigm:—

a. In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e.g. יָקַן *he was old*, יָבֵשׁ *he was dry*. These are generally **intransitives**. A rarer form takes *cholem*, e.g. קָטַן *he was little*.

b. In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e.g. יִכְבֵּד, כִּבֵּד. These are noted in the vocabularies as **Imperfect A** verbs.

See note in
→
Addenda Et
Corrigenda

Exercise xvi.

Obs.—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in *qal*, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

אָבַר is ruined.	יָבֵשׁ impf. יִבֵּשׁ is withered, dried.
אָהַב (impf. יֹאהֵב, יֵאָהֵב), has loved.	יָדַע has known.
אָז then, gen. with impf.	יָם sea.
אָח brother.	יָרַח moon.
אֵיךְ how?	יָשַׁב has dwelt.
גָּדַל and גִּדֵּל has been great.	יָתוֹם orphan.
גָּזַל has robbed.	כָּלַב dog; (כָּלֵב in pause) Caleb.
גָּנַב has stolen, taken away.	לֵב heart; middle.
דָּל poor.	מָלֵא has become full; with acc.
הָלַךְ went.	מִצְוָה command.
זָקַן has become old (impf. A): also adj., old.	מִצְרַי Egyptian (subst. and adj.)
חֹדֶשׁ month.	מָשַׁל has ruled.

מִשְׁפָּט judgment.

מֵת dead.

מָתַק has become sweet (impf. A).

נָא I pray (*quæso*).

נָעַר boy.

נָפַל has fallen.

עֶבֶד servant.

עָמַד has stood, withstood.

עָשִׁיר rich (adj.)

פָּשַׁט has attacked, fallen upon (impf. A and O).

קָטַן has been little; followed by מִן, has been less than, i.e. *unworthy of*.

רָדַף has pursued, followed.

רָשׁ poor.

שָׂדֶה field.

שָׂרַף has burned.

שָׁבַר has broken in pieces.

שָׁבַת has rested.

שַׁבָּת f. Sabbath.

שָׁוָה (*shāv*) in vain (*frustra*).

שָׁכַן has dwelt.

שָׁמַר has watched, observed.

שֵׁנִי second.

שֶׁמֶשׁ sun.

שָׁפַט has judged.

שָׁקַד has watched.

שָׂרַץ has multiplied, swarmed.

תָּבֵל f. (generally without art.), world.

1. אָמַר נָעַר מִצְרֵי אֶל-דָּוִד פָּשַׁטְנוּ עַל-נָגֶב¹ כָּלֵב וְאֶת-זִיקְלָג שָׂרְפָנוּ בָאֵשׁ: 2. וְדָוִד אָז יָשָׁב בְּעִיר הַהִיא:
3. אָמַר אֱלֹהִים אֶל-הָאָדָם אַתָּם שָׂרַצוּ בָאָרֶץ: 4. הַשֶּׁפֶט² כָּל-הָאָרֶץ לֹא יַעֲשֶׂה³ מִשְׁפָּט: 5. אָמְרָה רִבְקָה⁴ מִי הָאִישׁ הַהֶלֶךְ בַּשָּׂדֶה וַיֹּאמֶר הָעֶבֶד הוּא יִצְחָק: 6. בַּחֹדֶשׁ הַשֵּׁנִי יָבֹשָׁה הָאָרֶץ: 7. אָמַר הַכְסִיל מִים גְּנוּבִים יִמְתְּקוּ:
8. אָמַר אֱלֹהִים לְיִצְחָק אֶל-תֵּרֵד⁵ מִצְרַיִמָּה⁶ שָׁכֵן בָּאָרֶץ הַזֹּאת: 9. אָמַר יִצְחָק אֶל-עֵשָׂו הִנֵּה-נָא זָקַנְתִּי וְלֹא יִרְעֵתִי יוֹם מוֹתִי: 10. רִבְקָה אֲהַבֶּת אֶת-יַעֲקֹב מִן הָאָח

¹ The south country, where Caleb had a possession, and where was situated the town of Ziklag. ² A question is asked in Hebrew by the

prefix הָ (interrogative) attached to the first word in the clause. ³ 'Will He do?' ⁴ Rebekah. ⁵ 'Do not go down.' ⁶ 'To Egypt;'

pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended הָ (local) mostly without the tone, e.g. אֶרֶץ to the earth; שָׁמַיְמָה to heaven.

הַגְדוֹלִי: 11. שָׁמַר תִּשְׁמֹר ⁷ אֶת־הַמִּצְוָה הַזֹּאת: 12. עָשִׂיר
 בְּרָשִׁים יִמָּשֵׁל: 13. אָמַר דָּוִד אֶל־שָׁאוּל אַחֲרֵי מִי אַתָּה
 רִדְף אַחֲרֵי כָל־בַּיִת: 14. שָׁמַר אֶת־הַשַּׁבָּת: 15. אֶל
 תִּגְזֹל־דָּל⁸: 16. אִם יִהְיֶה לֹא יִשְׁמֹר עֵיר שׁוּא שָׁקֵד
 שֹׁמֵר: 17. שִׁפְטֵי דָל וַיִּתְּנוּ: 18. הָיָה אֱלֹהִים אֵת
 יִשְׁמַעֲאֵל⁹ וַיִּגְדֵּל¹⁰: 19. אֵיךְ אֲבִדְתָּ צוּר¹¹ אֵיךְ נִפְלְתָּ
 בְּלִב הַיָּם: 20. קִטַּנְתִּי מִכָּל־הַחֲסָדִים¹²:

⁷ See § 193, Inf. Abs. ⁸ For the reason of the shortening of the vowel of the verb, see §§ 69, 48 (3). ⁹ Ishmael. ¹⁰ 'And he was great.'
¹¹ Tyre. ¹² 'The mercies.'

LESSON XVI.

THE VERB (CONTINUED): NIPHAL.

199. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e. g. *qal*, to guard; Niphal, to guard oneself (Greek middle φυλάσσεισθαι). Hence it may denote reciprocal action, as *to consult together*, *to quarrel*, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. **In explanation of the name Niphal** it may be noted that the older grammarians adopted as a paradigm the verb פָּעַל *he has done*. The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of פָּעַל is נִפְעַל (*niph'al*), and the same form in the intensive conjugation is פִּיעַל (*pi'el*), causative הפִּעִיל (*hiph'il*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

See note in
 Addenda Et
 Corrigenda

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix הִנֿ-**

hin-, which, however, is abbreviated in two ways: (a) Before the perfect and participle the prefix is ה (before a guttural ה). (b) In the infinitive, imperative, and imperfect, the ה assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the ה also is absorbed. Thus infin. (and imperat.) הִפְקֹד, imperf. יִפְקֹד (for יִהְיֶה נִפְקָד).

202.

Paradigm of Niphal.**INFINITIVE.**

Absolute: נִפְקֹד to be visited.

Construct: הִפְקֹד to be visited; בְּהִפְקֹד in being visited.

לְהִפְקֹד for being visited; מִהִפְקֹד from being visited.

PARTICIPLE.

נִפְקָד being visited (m.) (pl. m. נִפְקָדִים).

PERFECT TENSE.

<i>Sing.</i>		<i>Plur.</i>
נִפְקַד } he	} was visited.	נִפְקְדוּ they were visited.
נִפְקְדָה } she		נִפְקְדֶתֶם } you were visited { m.
נִפְקַדְתָּ } thou wert visited { m.	} f.	נִפְקַדְתֶּן } you were visited { f.
נִפְקַדְתָּ } thou wert visited { f.		נִפְקְדָנוּ we were visited.
נִפְקַדְתִּי I was visited.		

IMPERFECT TENSE.

יִפְקַד } he	} will be visited.	יִפְקְדוּ } they will be visited { m.
תִּפְקְדָה } she		תִּפְקְדֶנָה } they will be visited { f.
תִּפְקַדְתָּ } thou wilt be visited { m.	} f.	תִּפְקְדוּ } you will be visited { m.
תִּפְקְדֶנָּי } thou wilt be visited { f.		תִּפְקְדֶנָּה } you will be visited { f.
אֶפְקַד I shall be visited.		נִפְקְדוּ we shall be visited.

IMPERATIVE.

הִפְקֹד be thou visited (m.)	הִפְקְדוּ be ye visited (m.)
הִפְקְדִי „ „ „ (f.)	הִפְקְדֶנָּה „ „ „ (f.)

Exercise xvii.

אָכַל has eaten.	מֵאֵכָל food.
בָּחַר has chosen (niph. participle, choice, precious).	מָלַט (niph.) has escaped.
הָלַךְ has gone.	מַבּוּל flood.
זָכַר has remembered.	נַפֶּשׁ soul.
זָהָב gold.	שָׁמַר he has watched.
חָכְמָה wisdom.	לְנֶצַח for ever.
כֶּסֶף silver.	סָמַךְ has upheld.
פָּרַת he has cut (off).	עוֹן iniquity.

1. וְאַתָּה קָח¹ לָךְ מִכָּל-מֵאֵכָל אֲשֶׁר יֵאָכֵל : 2. יִזְכֹּר
 עוֹן אֲבֹתָיו אֶל-יְהוָה : 3. כֹּה אָמַר יְהוָה הַשְׁמִירוּ
 בְּנִפְשֹׁתֵיכֶם : 4. עַל יְהוָה נִסְמְכָתִי לְנֶצַח : 5. הוֹלֵךְ
 בְּחָכְמָה הוּא יִמְלֹט : 6. נִבְחָר שֵׁם מִכֶּסֶף² וּמִזָּהָב :
 7. נִסְמָךְ הַסֶּמֶךְ עַל יְהוָה : 8. לֹא יִפְרֹת כָּל-בָּשָׂר עוֹד
 מִן-הַמַּבּוּל :

¹ Imperat. 2 s. m. לָקַח *he has taken*.² See § 173.

LESSON XVII.

THE VERB (CONTINUED): PIEL AND PUAL.

203. **The Piel conjugation is primarily intensive; the Pual is simple passive of Piel.** The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (a) piel is frequently causative (as לָמַד, qal, *to learn*; piel, *to teach*). (b) Some verbs intransitive in qal are transitive in piel (as חָזַק, qal, *to be strong*; piel, *to strengthen*). (c) Many verbs (with or without a qal form) use a piel in a *simple* sense.

204. **The characteristic of piel and pual is the doubling by daghesh of the middle radical.** If this radical is a guttural the preceding vowel is lengthened (§ 65 a).

The participle has the preformative **בְּ**. Pual (as a passive) has no imperative.

Obs.—For the vowels of piel and pual, see the Paradigm. Many verbs in the *piel* take *pathach* under the second radical instead of *tsere*. So also the *hithpacl*, § 206.

205. Paradigm of Piel and Pual.

INFINITIVE.

<i>Piel.</i>		<i>Pual.</i>
Abs. בִּקֵּר to visit diligently.		None.
Constr. בִּקֵּר to visit diligently.	$\left\{ \begin{array}{l} \text{With prefix} \\ \text{prepp.} \\ \text{as before.} \end{array} \right\}$	בִּקְרָה to be visited diligently.

PARTICIPLE.

בִּקֵּר visiting diligently (m.) (pl. m. בִּקְרִים).	בִּקְרָה being visited diligently (m.) (pl. m. בִּקְרִים).
--	--

PERFECT.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 3 m.	בִּקֵּר	בִּקְרָה	Plur. 3 c.	בִּקְרוּ	בִּקְרוּ
„ f.	בִּקְדָּה	בִּקְדָּה	„ 2 m.	בִּקְדַּתֶּם	בִּקְדַּתֶּם
„ 2 m.	בִּקְדַּתְּ	בִּקְדַּתְּ	„ f.	בִּקְדַּתְּ	בִּקְדַּתְּ
„ f.	בִּקְדַּתְּ	בִּקְדַּתְּ	„ 1 c.	בִּקְדַּנּוּ	בִּקְדַּנּוּ
„ 1 c.	בִּקְדַּתִּי	בִּקְדַּתִּי			

IMPERFECT.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 3 m.	יִבְקֵר	יִבְקְרָה	Plur. 3 m.	יִבְקְרוּ	יִבְקְרוּ
„ f.	תִּבְקְדָּה	תִּבְקְדָּה	„ f.	תִּבְקְדַּתְּ	תִּבְקְדַּתְּ
„ 2 m.	תִּבְקְדַּתְּ	תִּבְקְדַּתְּ	„ 2 m.	תִּבְקְדַּתְּ	תִּבְקְדַּתְּ
„ f.	תִּבְקְדַּתְּ	תִּבְקְדַּתְּ	„ f.	תִּבְקְדַּתְּ	תִּבְקְדַּתְּ
„ 1 c.	אִבְקֵר	אִבְקְרָה	„ 1 c.	נִבְקְרוּ	נִבְקְרוּ

IMPERATIVE.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 2 m.	פִּקֹּד	None.	Plur. 2 m.	פִּקְדוּ	None.
„ f.	פִּקְדִי		„ f.	פִּקְדְּנָה	

Exercise xviii.

Obs.—For words not given, see Vocabulary at end of book.

אָמַן <i>piel</i> , has made strong.	מָדַד <i>qal</i> and <i>piel</i> , has measured.
זָמַר <i>piel</i> , has sung.	סָפַר <i>piel</i> , has told, numbered.
חָזַק <i>piel</i> , has made strong.	עָשָׂה has done.
יָלַד has brought forth.	קִדֵּשׁ <i>piel</i> , has made holy.
כָּבֵד <i>piel</i> , has honoured.	רָדַף has pursued.

1. זָמְרוּ לַיהוָה בְּכִנּוֹר זָמְרוּ לֵאלֹהִים זָמְרוּ¹ :
2. מִי יִסְפֹּר אֶת־הַכּוֹכָבִים וּמִי יִמְדַּד אֶת־הַיָּם :
3. סִפֵּר הָעֶבֶד לְיִצְחָק אֶת־כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה :
4. חֲזָקוּ יָדַיִם רַפּוֹת וּבְרָכִים כּוֹשְׁלוֹת אֲמִצּוּ¹ :
5. בְּטָרִם הָרִים יִלְדוּ¹ מֵעוֹלָם עַד עוֹלָם אֲתָה אֵל :
6. הַמְכַבֵּד יְהוָה הוּא גַם רָדַף צָדִיק :
7. זָכַר אֶת־יוֹם הַשַּׁבָּת לְקֹדֶשׁ אֶת־יוֹם הַזֶּה אֲשֶׁר
קִדֵּשׁ יְהוָה :
8. הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֵל :

¹ Pause form.

LESSON XVIII.

THE VERB (CONTINUED) : HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place **the Hithpael** here, as it **precisely follows the Piel in form, only with the prefix הִתְ** *hith-*, *pathach* being under the first radical throughout. The second radical has *tsere* or *pathach* (like

piel, § 204 *Obs.*). Thus, *piel* inf. פָּקַד, *hithpael* הִתְפַּקֵּד. The participle has the preformative הִ. After prefixes (imperfect and participle) the ה of this הִת is absorbed and the prefix takes its vowel.

Obs. 1.—When the first radical is a sibilant (ס, צ, שׁ, שׂ), the ה in the prefix הִת changes places with it. Thus from שָׁמַר *he kept*, we have not הִתְשָׁמַר but הִשְׁתָּמַר. When the first radical is צ, the transposed ה becomes ט, e.g. from צָדַק *he was just*, comes הִצְטָדַק *he justified*.

When the first radical is a dental (ד, ט, ה), the ה is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

Obs. 2.—In a few passages a passive of *hithpael* is found of the form *hothpaal* (הִתְפַּקֵּד). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of hithpael is generally reflexive and intensive;** as to *do to* or *for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action**; as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

208.

Paradigm of Hithpael.

INFINITIVE.

Constr. הִתְפַּקֵּד to visit oneself.

PARTICIPLE.

מִתְפַּקֵּד sing. visiting oneself.

(pl. m. מִתְפַּקְדִּים).

PERFECT.

Sing. 3 m.	הִתְפַּקֵּד	Plur. 3 c.	הִתְפַּקְדוּ
„ f.	הִתְפַּקְדָּה	„ 2 m.	הִתְפַּקְדֶּתֶם
„ 2 m.	הִתְפַּקְדֶּתֶם	„ f.	הִתְפַּקְדֶּנּוּ
„ f.	הִתְפַּקְדָּתִי	„ 1 c.	הִתְפַּקְדָּנוּ
„ 1 c.	הִתְפַּקְדָּתִי		

IMPERFECT.

Sing. 3 m.	יִתְּפֹקֵד	Plur. 3 m.	יִתְּפֹקְדוּ
„ f.	תִּתְּפֹקֵד	„ f.	תִּתְּפֹקְדֶנָּה
„ 2 m.	תִּתְּפֹקֵד	„ 2 m.	תִּתְּפֹקְדוּ
„ f.	תִּתְּפֹקְדִי	„ f.	תִּתְּפֹקְדֶנָּה
„ 1 c.	אֲתִתְּפֹקֵד	„ 1 c.	נִתְּפֹקֵד

IMPERATIVE.

Sing. 2 m.	הִתְּפֹקֵד	Plur. 2 m.	הִתְּפֹקְדוּ
„ f.	הִתְּפֹקְדִי	„ f.	הִתְּפֹקְדֶנָּה

209. **Hiphil** is in general causative of **Qal**. When qal is intransitive, hiphil is transitive; when qal is transitive, hiphil takes a direct and an indirect object ('two accusatives'). Thus qal, *he was holy*; hiphil, *he made holy, sanctified*; qal, *he put on*; hiphil, *he caused (him) to put on, or clothed (him) with (garments)*; qal, *he came*; hiphil, *he brought*. **Hophal** is passive of hiphil.

210. The characteristic of **Hiphil** is the prefix ה (with short *chireq* in the perfect and *pathach* in the other forms), and long *chireq* under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal** also has the prefix ה with *gamets-chatuph* or *gibbut*s (especially before daghesh forte), and *pathach* under the second radical. The participle has the preformative בִּ.

After any prefix (imperfect and participle) the ה is absorbed and the prefix takes its vowel.

211. Paradigm of Hiphil and Hophal.

INFINITIVE.

	<i>Hiphil.</i>		<i>Hophal.</i>
Abs.	הִפְקֹד to cause to visit.		הִפְקֹד to be caused to visit.
Constr.	הִפְקִיד to cause to visit.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: left;"> With prefix prepp. as before. </div> </div>	none.

PARTICIPLE.

*Hiphil.**Hophal.*

מִפְקִיד causing to visit (m.)

מִפְקָד caused to visit (m.)

PERFECT.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 3 m.	הִפְקִיד	הִפְקָד	Plur. 3 c.	הִפְקִידוּ	הִפְקָדוּ
„ f.	הִפְקִידָה	הִפְקָדָה	„ 2 m.	הִפְקִידְתֶּם	הִפְקָדְתֶּם
„ 2 m.	הִפְקִידְתֶּם	הִפְקָדְתֶּם	„ f.	הִפְקִידְתִּי	הִפְקָדְתִּי
„ f.	הִפְקִידְתִּי	הִפְקָדְתִּי	„ 1 c.	הִפְקִידְנוּ	הִפְקָדְנוּ
„ 1 c.	הִפְקִידְתִּי	הִפְקָדְתִּי			

IMPERFECT.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 3 m.	יִפְקִיד	יִפְקָד	Plur. 3 m.	יִפְקִידוּ	יִפְקָדוּ
„ f.	תִּפְקִיד	תִּפְקָד	„ f.	תִּפְקִידְנָה	תִּפְקָדְנָה
„ 2 m.	תִּפְקִידְתֶּם	תִּפְקָדְתֶּם	„ 2 m.	תִּפְקִידְתִּי	תִּפְקָדְתִּי
„ f.	תִּפְקִידְתִּי	תִּפְקָדְתִּי	„ f.	תִּפְקִידְנָה	תִּפְקָדְנָה
„ 1 c.	אִפְקִיד	אִפְקָד	„ 1 c.	נִפְקִיד	נִפְקָד

IMPERATIVE.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 2 m.	הִפְקֵד	None.	Plur. 2 m.	הִפְקִידוּ	None.
„ f.	הִפְקִידִי		„ f.	הִפְקִידְנָה	

Exercise xix.

אָנַר has gathered.

רִנָּה has become green, verdant.

רִנָּה the tender grass.

יָסַר has instructed, chastised (mostly piel).

כַּאֲשֶׁר like as, as.

כָּלָם (hiph.) has shamed.

מטר (only in hiph.) has rained.
 מֶלֶךְ has become king.
 ענג (hithp.) has rejoiced, delighted.
 פאר (piel) has glorified;
 (hithp.) has shown himself glorious.
 צוה (piel) has commanded.
 קרב has drawn near; (hiph.) has brought.

רב multitude, abundance.
 רֶחֶם the womb.
 שָׁבַל (generally hiph.) has attended to, considered, been prudent.
 נחח (hiphil) has destroyed, spoiled.
 שלק (hiphil) has cast away.

1. מֶלְכִי שְׁבָא וּסְבָא¹ אֲשֶׁכֶּר יִקְרִיבוּ: 2. וְהַאֲנָשִׁים
 טוֹבִים לָנוּ מֵאֵר וְלֹא הִכְלַמְנוּ: 3. וַיֹּאמֶר לִי עַבְדִּי-
 אַתָּה יִשְׂרָאֵל אֲשֶׁר-בָּךְ אֶחָפָאֵר: 4. הִתְקַדְשׁוּ אָמַר
 יְהוָה כִּי אֵל קָדוֹשׁ אָנֹכִי: 5. שָׁמַרְתִּי אֶת-הַתּוֹרָה
 וְאֶשְׁתַּמֵּר² מֵעֵוֹן: 6. מֶלֶךְ חָכֵם מִשְׁבִּית³ מַלְחָמוֹת:
 7. אָמַר אַבְרָהָם אֶל-יְהוָה הַתְּשֻׁחִית⁴ בְּחַמְשָׁה⁵ אֶת-כָּל-
 הָעִיר: 8. הִתְהַלֵּךְ אֶת-יְהוָה⁶ בְּאֲשֶׁר צִוָּה אֶת-מֹשֶׁה
 לְהִתְהַלֵּךְ לִפְנֵי⁷: 9. עָלֶיךָ יְהוָה הִשְׁלַכְתִּי⁸ מֵרָחֶם:
 10. אֲגִיד בִּקְצֵץ אִישׁ מִשָּׁכִיל: 11. יֵשׁ עֵת לִשְׁמֹר וְעֵת
 לְהִשְׁלִיךְ: 12. יִסֹּר יִסֹּר יְהוָה אֶת-הַצַּדִּיק וְלִמּוֹת לֹא
 נָתַן אֹתוֹ: 13. הַמֶּלֶךְ אֲנֹשׁ בְּכָל אֲשֶׁר תַּחַת הַשָּׁמַיִם:
 14. הַמְשִׁיר אֱלֹהִים עַל-הָאָדָמָה וְהִנֵּה הִדְשִׁיָּאָה הָאָדָמָה
 דָּשָׂא וְעָץ: 15. תַּתְּעַנֵּג⁹ נַפְשׁ הַצַּדִּיק¹⁰ עַל רַב שָׁלוֹם:

¹ 'Sheba and Seba.' ² 'and I kept myself.' On the transposition of the letters in this conjugation, see § 206 *Obs.* Observe here, also, the consecutive of the imperf., § 223.

³ The participle here, as elsewhere very frequently, expresses the present tense, § 193.

⁴ interrogative. ⁵ 'for the sake of the five.' ⁶ 'with Jehovah.' ⁷ 'before Him.'

⁸ 'upon Thee, Jehovah, I was cast,' i.e. 'confided to Thee.'

⁹ For the pathach, see §§ 204 *Obs.*, 206. ¹⁰ Genitive.

LESSON XIX.

RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197-211 present the complete scheme of the **Strong Verb**, i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard**, and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal*, *Niphal*, *Piel*, and *Hiphal*. The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix *וְ*.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its affirmatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. *י*, 2nd pers. *א*, 1st pers. (sing.) *א*, (plur.) *א*. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations**, with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. Table of 3 pers. Sing. in all Conjugations.

PERFECT.

Conjugation.	Form.	Distinguishing Marks.
Qal	לָמַד	. unmistakeable.
Niphal . . .	נִלְמַד	. prefix נְ.
Piel	לִמַּד	. daghesh 2nd rad.
Pual	לְמַד	. daghesh 2nd rad. and characteristic vowel ֶ .
Hiphil . . .	הִלְמִיד	. prefix הִ and inserted ִ .
Hophal . . .	הִלְמַד	. prefix הִ (hō).
Hithpael . .	הִתְלַמַּד	. prefix הִתְ and daghesh 2nd rad.

IMPERFECT.

Qal	יִלְמַד	. <i>chireq</i> with preformative; \bar{o} (generally) in ultima.
Niphal . . .	יִלְמַד	. <i>chireq</i> with preformative; daghesh 1st rad. (§ 201).
Piel	יִלְמַד	. <i>sheva</i> with preformative; daghesh 2nd rad.
Pual	יִלְמַד	. <i>sheva</i> with preformative; daghesh 2nd rad. and characteristic vowel ֶ .
Hiphil . . .	יִלְמִיד	. <i>pathach</i> with preformative; inserted ִ .
Hophal . . .	יִלְמַד	. <i>qamets chatuph</i> with preformative.
Hithpael . .	יִתְלַמַּד	. prefix יִתְ; daghesh 2nd rad.

Obs.—The marks given apply to all persons in both numbers, except that (1) the \bar{o} of imperf. qal falls away before a tone suffix; (2) the ִ of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.

Exercise xx.

1. Analyse and translate the following forms.

Obs.—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

דִּרְשׁוּ	יִדְלַק	מִתְקַדֵּשׁ	דִּבְרָתִי	נִשְׁפֹּל*
הִזְכִּיר	יִבְקֶשׁוּ	נִסְגָּר	נִשְׁבֵּר*	יִשְׁכַּב
זִכְרָנוּ	בִּבְגָד	סָגְרָנוּ	יִשְׁפֹּל	אֲבָדָה
זָכוּר	לִבְגָד	מִסְתַּחֵר	הַשְׁפִּטָּנָה	הַשְׁמִירִי
זִכָּר	בִּקְשׁ	יִמְלִטוּ	הַלְבִּשְׁנָה	שָׁמַר*
זִכָּר*	אֲבִקֶּשׁ	נִלְמַד	הַקִּדְשָׁתִי	הַתּוֹפְרָנָה*
נִשְׁלַח	הַשְׁתַּמֵּר*	נִפְלָה	מִלְמַד	פָּקוּד
תִּשְׁכַּב*	יִכְבֹּד	יִקְטֹן	נִמְלֵט	שָׁמַר
תִּשְׁמִרְנָה*	סָגַר	אֶקְבֵּר	נִשְׁכָּבִי	נִמְלֵט

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66–68).

רדפנו*	הפשט*	המשלנה*	שמרנו*	יצדקו*
ירדה*	הפשיט*	נמשלת*	סמננה*	אצדיק
רדפו*	פשטי*	השמרתם*	אסמך*	נצדקו
רדפת*	נפשט*	משתמר	מסמך*	צדקו*
רדה*	משלנה*	שמור*	נסמך*	
התפשטו*	המשלתם*	נשמרת*	סמנתי*	

LESSON XX.

USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus:

Infin. Abs., rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

Infin. Constr., used as freely as the infin. in English and much in the same way; generally with prefixes לְ, אֶ, וְ, equivalent to the Latin gerund in its several cases.

Participle, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

Imperative, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by אַל with Imperf., a negative *wish* or *entreaty* by אַל with Imperf.

219. **To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.**

a. **A lengthened form**, chiefly in the first person (sing. and plur.), made by the addition of הָ, as from אֶסְפֹּר *I will tell*, (piel) אֶסְפָּרָה *let me tell*. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented affirmatives, וְ and יְ. Thus, as from יִפְקֹד (sing.) we have יִפְקֹדֶי (plur.), so from אֶפְקֹד we have the cohortative אֶפְקֹדֶי.

Obs.—A similar form is found in the Imperative with *intensive* force; פֶּקֶד *visit thou*, פֶּקְדֶי (for פֶּקְדֵי; for the *slight* vowel *ö*, see § 70) *pray visit!*

b. **A shortened form**, chiefly in the second and third persons. The use in the second person is principally after אַל, to express negative entreaty. This form is termed the **Jussive**

Imperfect, as indicating *command*; and is not found in the strong verb except in hiphil. Thus, יְקַדֵּשׁ *he will sanctify*; יְקַדֵּשׁ *let him sanctify*. From the abbreviation this form is called the **Imperfect apocopate**.

Obs.—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with ך as third radical.

220. **The uses of the Perfect and Imperfect** cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time*; each may, in fact, be used to describe actions *past*, *present*, and *future*¹.

221. **The Perfect denotes completed action:—**

- (1) **In past time:** (a) *Pluperfect*, 'I had visited' (a doubtful use); (b) *Aorist*, 'I visited.'
- (2) **In present time**, i. e. past action viewed as continued in its effect to the present: (c) *Perfect*, 'I have visited'; (d) *Present*, (i) as expressing a general truth, 'I visit,' i. e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially יָדַעְתִּי 'I know' (compare Lat. *novi*, Gk. *οἶδα*).
- (3) **In future time**, i. e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (e) *Future*, 'I shall visit,' a vivid use especially noteworthy in the so-called **Prophetic Perfect**; (f) *Future Perfect*, 'I shall have visited.'

222. **The Imperfect denotes incomplete action**, and by a natural extension **repeated action:—**

- (1) **In past time:** (a) *Past Imperfect*, 'I was visiting²;' (b) 'I used to visit' (*frequentative*).
- (2) **In present time:** (c) *Present*, 'I am visiting;' (d) 'I visit' (as a general truth, cf. § 221 (2) d).

¹ For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

² The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.

- (3) **In future time:** the common usage, incompleteness belonging especially to futurity; (e) *Future*, 'I shall visit.' Other uses are (f) *Potential*, 'I may or can visit,' and (g) after *final* conjunctions, 'in order that I may visit,' 'lest I visit.'

The Participle when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, 'Though war should rise against me, even then *will I be confident*,' עֲנִי בִּטְחוֹן (participle), with Ps. xcv. 10, 'Forty years long *was I grieved* with this generation,' עֲנִיָּה (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom. The first verb in the series which marks the starting point of the narration is a Perfect, the succeeding verbs are Imperfects with the prefix ו and.**

The copulative ו which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

Obs.—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the ו Consecutive with the perfect is comparatively rare, while the ו Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

<i>English.</i>	<i>Hebrew.</i>
God <i>created</i> the heavens . . .	God <i>created</i> the heavens . . .
and the earth <i>was</i> without form . . .	and the earth <i>will be</i> without form . . .
and God <i>said</i> , Let there be . . .	and God <i>will say</i> , Let there be . . .
and there <i>was</i> light . . .	and there <i>will be</i> light . . .
and God <i>divided</i> . . .	and God <i>will divide</i> . . .
and God <i>saw</i> . . .	and God <i>will see</i> . . .

Obs.—In this rendering the English future is employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye¹.'

The imperfects in all such series are therefore to be rendered as past.

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ׀, whenever the imperfect is to be thus understood of past time.

Obs.—For the ordinary rules of pointing for ׀, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e. g. יִקְטֹל׀ *he will kill*; יִקְטֹל׀ (ordinary copula) *and he will kill*; וַיִּקְטֹל׀ (Vav Conversive) *and he killed*. Before the guttural א (1st pers. sing.) the ׀ Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as וַאֲקַטֵּל׀ *and I killed*.

Before ׀ (3rd pers.) or ׀ (1st pers. plur.) with sheva the daghesh may be omitted (§ 38 b).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

- (a) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.
- (b) **If the Imperfect has a short form (§ 219 b) it is to this that the ׀ is prefixed. But the shortened imperfect with ׀ Consecutive has no Jussive force.**

Obs.—Many verbal forms with ׀ Consecutive illustrate both (a) and (b), e. g. Imperf. יִשָּׁׁׁׁׁׁ, Imperf. Apoc. יִשָּׁׁׁׁׁׁ, Imperf. with ׀, וַיִּשָּׁׁׁׁׁׁ; Imperf. יִשָּׁׁׁׁׁׁ, Imperf. Apoc. יִשָּׁׁׁׁׁׁ, Imperf. with ׀, וַיִּשָּׁׁׁׁׁׁ. (For the shortened vowel, see § 48. 3.)

¹ *Hebrew Tenses*, p. 86.

228. **A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive.** English: 'he will come and *visit* me.' Hebrew: 'he will come and *has visited* me.' In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. וּפָקַדְתִּי and *I visited* (Vav Conjunctive), וּפָקַדְתִּי and *I will visit* (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect. It does not affect the vocalization.

See note in
→
Addenda Et
Corrigenda

Obs. 1.—A second of two *imperatives* may be expressed by the perfect with ו; come and *visit* me = come and *thou hast visited* me.

Obs. 2.—There are thus three distinct uses of ו:

1. ו **Conjunctive** (ו, ו before labials or sh^eva, ו (sometimes) before the tone-syllable).
2. ו **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. ו **Consecutive of Imperfect** (ו, ו before א).

Exercise xxi.

בְּהֵמָה quadruped, a large beast,
cattle.

בְּכֹרָה birth-right.

דִּבֶּר has spoken (piel).

חַיָּה (f.) an animal, living
thing.

כִּיּוֹם this day; now.

מָכַר has sold.

מִרְמָה fraud.

עַמִּים peoples (plur. of עַם).

עֲשָׂרָה ten.

צָדַק has been just (אַל- to-
wards).

קִנְיִן a possession; goods.

שָׂבַע has been satisfied (acc.).

שָׁבַע (niph'al) has sworn.

שְׁלִישִׁי third.

שָׁם there.

1. וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה: 2. אָמַר

יַעֲקֹב אֶל-עֲשׂוֹ מִכְרָה¹ כִּיּוֹם אֶת-הַבְּכֹרָה לִי : 3. וַיֹּאמֶר
עֲשׂוֹ הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת² וְלָמָּה לִי בְכֹרָה : 4. וַיֹּאמֶר
יַעֲקֹב הַשְׁבְּעָה-לִּי³ כִּיּוֹם וְעֲשׂוֹ נִשְׁבַּע וַיִּמָּכֶר אֶת-הַבְּכֹרָה
לְיַעֲקֹב : 5. בַּיּוֹם הַשְּׁלִישִׁי אָמַר אֱלֹהִים תִּדְּשָׂא הָאָרֶץ
דָּשָׂא וְעֵץ : 6. אֲזַמְּרָה לְאֱלֹהִים בְּעַמִּים : 7. יְהוָה
אֱלֹהִים גִּדְּלָתָּ מֵאֵד וְהַגְדִּילָתָּ גַם אֶת כָּל-הַפְּלִאָה
בַּשָּׁמַיִם וּבָאָרֶץ : 8. מִלֵּאָה הָאָרֶץ קִנְיָנָהּ הָאֲנָשִׁים
וְהַבְּהֵמוֹת וְכָל-הַחַיּוֹת וַשְׁבַּעוֹן⁴ טוֹב : 9. נִחָלִים בֵּין
הַהָרִים יִהְיוּ⁴ : 10. וַיִּמָּטֶר אֱלֹהִים עַל הָאָדָמָה
וַתִּדְּשָׂא הָאָדָמָה דָּשָׂא וְעֵץ : 11. יִכְרֹת יְהוָה אֶת-
הָרָשָׁע אֲשֶׁר מָלֵא מִרְמָה וְחָמָס : 12. הַכְּסִילִים מִתִּי
תִשְׁפִּילוּן⁴ : 13. נִהְלָלָה⁵ יְהוָה יוֹר וְדוֹר :

¹ Rare cognate form for מִכְרָה, § 219 (a) *Obs.* ² 'To death' (properly, 'to die'). ³ Daghesth forte conjunct., § 37. 3. ⁴ 3 pers. pl. with added ך (see § 235). ⁵ Cohortative impf.

LESSON XXI.

THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176-178). These are called separable pronouns:—

1. Sing.	אֲנִי, אֲנֹכִי	I . . .	Plur.	אֲנֵנוּ	we.
2. „	אַתָּה	thou (m.)	„	אַתֶּם	ye (m.)
	אַתְּ	thou (f.)	„	אַתֶּן	ye (f.)
3. „	הוּא	he . . .	„	הֵם, הֵמָּה	they (m.)
	הִיא	she . . .	„	הֵן, הֵמָּה	they (f.)

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's* = *ich glaube es*.)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

Obs.—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. In the second person suffixes the change of ך into ך is the return to an older form.

See note in
Addenda Et
Corrigenda

a. With vowel endings.

<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ךי me.	נו us.
2. ך thee (m.)	כם you (m.)
ך thee (f.)	כן you (f.)
3. הו (or ו) him	ם them (m.)
ה her	ן them (f.)

b. **With consonant endings.** In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sheva before ך, כם, and כן. The suffixes then are generally:—

a. With the perfect.		β. With the imperfect and imperative.	
<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>	<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ךֿֿ	נוֹֿֿ	1. ךֿֿֿ	נוֹֿֿֿ
2. (m.) ךֿֿֿ	כםֿֿֿ	2. (m.) ךֿֿֿֿ	כםֿֿֿֿ
(f.) ךֿֿֿֿ or ךֿֿֿֿֿ	כןֿֿֿֿ	(f.) ךֿֿֿֿֿ	כןֿֿֿֿֿ
3. (m.) הוֹֿֿֿ or וֹֿֿֿֿ םֿֿֿֿ or םֿֿֿֿֿ		3. (m.) הוֹֿֿֿֿֿ	םֿֿֿֿֿֿ
(f.) הֶֿֿֿֿ	ןֿֿֿֿֿ	(f.) הֶֿֿֿֿֿֿ (הֶֿֿֿֿֿֿֿ)	ןֿֿֿֿֿֿֿֿ

Obs.—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. The personal endings are thus changed before the suffixes:—

- a. הַ— into תַ— or תְ—.
- b. תַ— remains, except before נִי—: e.g. פִּקְדְתִּנִּי, and in the form פִּקְדְתוֹ *thou didst visit him*.
- c. תַ— becomes תִי, because the original form was אֲתִי instead of אַתִּי.
- d. הֶם—, תָן—, become תו, because originally אֲתֶם was pronounced אַתִּים.
- e. Instead of תִּפְקְדְנָה stands the masculine form תִּפְקְדוּ: similarly with תִּפְקְדְנָה and the like.

233. The verbal forms themselves **change their vowels** before suffixes according to the rules given in §§ 141, 148–157. In general **the Law of Verbal Inflection is followed**, but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

		Declension-type.	<i>me.</i>	<i>thee.</i>
<i>he visited</i>	פִּקַּד	(2) changeable <i>qamets</i> in <i>penult.</i>	פִּקְדְנִי	² פִּקְדְךָ
<i>he will visit</i>	יִפְקַד	(3) changeable <i>cholem</i> in <i>ultima.</i>	יִפְקְדְנִי	³ יִפְקְדְךָ
<i>to visit</i>	פִּקֹּד	(3) changeable <i>cholem</i> in <i>ultima.</i>	¹ פִּקְדְנִי	⁴ פִּקְדְךָ
<i>visiting</i>	פִּקְדֵּן	(3) changeable <i>tsere</i> in <i>ultima.</i>	פִּקְדְנִי	⁵ פִּקְדְךָ

Explanatory notes.—¹ For פִּקְדְנִי; the two vocal shevas cannot stand (§ 70) and the *slight vowel* substituted for the first sheva is in this case ֹ, because the vowel lost was ֹ. ² Notice the methegh with *qamets*, and compare the form (י) (§ 55 note). ³ For יִפְקְדְךָ, where the first sheva is silent, the second and third vocal, *slight* ֹ; compare ¹. ⁴ Or פִּקְדְךָ (ֹ). ⁵ For פִּקְדְךָ,

See note in
→ Addenda Et
Corrigenda

slight ֹ.

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of

verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

פָּקֵר *visiting, visitor*; פָּקְרֵנִי *one visiting me*; פָּקְרִי *my visitor*.

Infinitive—

פָּקֹר *to visit, visiting*; פָּקְרֵנִי *to visit me*; פָּקְרִי *my visiting*.

See note in
Addenda Et
Corrigenda

Obs.—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

Exercise xxii.

אָבָה has been willing.

אֶחָד one.

בָּחַן has proved (imperf. A).

דָּקַר has thrust through.

חֶרֶב (f.) a sword.

יָדַע has known, § 221 (2).

יָסַד has founded.

יָרָא has feared.

כֶּפֶז hoar-frost.

נְעוּרִים youth.

נָשָׂא has borne, carried.

שָׁכַב has lain down (imperf. A).

סָמַךְ he has strengthened.

שָׁלַף has drawn out, drawn
(a sword).

A full Paradigm of a Verb with Suffixes is given at the end of the book.

1. אָמַר שְׂאוּל¹ לְנִשְׂא כִלְיוֹ² שְׁלַף אֶת-הַחֶרֶב וְדָקְרַנִּי.
 2. בָּהּ³ פֶּן-יָבוֹאוּ⁴ חִפְלָשִׁתַּיִם¹ הָאֵלֶּה וְדָקְרַנִּי⁵ וְלֹא אָבָה
 נִשְׂא כִלְיוֹ כִּי יָרָא מְאֹד: 2. כֶּפֶז שָׁמַיִם⁶ מִי יִלְדוּ:
 3. אַתָּה יְהוָה יָדַעְתָּנִי וּבַחֲנֻתִּי: 4. הַשָּׁמַיִם אַתָּה יְהוָה
 יִסְדָּתָם: 5. סָמוּךְ הַצִּדִּיק כִּי הִצְדָּקָה הִיא סִמְכָתָהּ:
 6. בְּשָׁלוֹם אֶשְׁכַּב כִּי יְהוָה יִשְׁמְרֵנִי: 7. יְהוָה לְמִדַּתִּי אֶת-
 תּוֹרָתָךְ מִנְעוּרַיִם: 8. הֲלֹא⁷ אֵל אֶחָד בָּרָאנוּ: 9. אֲשֶׁרִי⁸
 מִשְׁכִּיל אֶל-דָּל בְּיוֹם רַע יִמְלִטְהוּ יְהוָה: 10. לְמִדַּתִּי
 יְהוָה וְאֶלְמִדָּה⁹ כָּל-הַפְתּוֹב בַּתּוֹרָה: 11. אָמַר יְהוָה
 לַצִּדִּיק אֲנִי בַחֲרֵתִיךָ וְאֲנִי תַמְכִּיתִיךָ:

¹ Proper name. ² 'To his armour-bearer.' ³ 'With it.' ⁴ 'Lest they come.' ⁵ 'And thrust me through:' ⁶ consecutive of the perfect, see § 228.

⁷ Nominative absolute. 'As for the hoar-frost of heaven.' ⁸ 'Is it not?' ⁹ interrog., p. 79, foot-note. ¹⁰ 'Blessednesses of,' i.e. blessed is. ¹¹ § 219a.

LESSON XXII.

SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st person sing. suffix becomes נִיְּ or נִיְּ (pause)
 „ 2nd „ „ נִיְּ or נִיְּ (pause)
 „ 3rd „ „ נִיְּ masc. נִיְּ fem.
 and perhaps 1st plur. „ נִיְּ

Obs.—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final ך (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur. (perhaps).

Exercise xxiii.

See Paradigm of Verb with Suffixes.

Ambiguous words are marked by an asterisk.

WORDS FOR ANALYSIS AND TRANSLATION.

מְכַרָּה	שֶׁפֶטָה	יִשְׁלַמְךָ	*יִשְׁפֹּטְנוּ	שְׁמַרְתָּם
וַיִּלָּחֶם	הִמְלִיכֵנִי	אֶהְבֵּנִי	יִשְׁפֹּטֵם	שֶׁפֶטָה
*דִּבֶּר	מְכַרָּה	תִּהְלֶלְךָ	שֶׁפֶטָהוּ	שֶׁפֶטוּ
וַיִּשְׁפֹּם	*יִפְלֹטְנוּ	יַעֲטֹרְנָה	אֶפְקִידֵנִי	סִפְּרָתוּ
יִלְדֶּתָהּ	גִּמְלָתִיהוּ	*תִּכְבְּדֵנִי	יִשְׁמְרָךְ	תִּשְׁלַמְךָ
*שֶׁפֶטְנִי	*גִּמְלָתוֹנִי	שִׁבְחֵתִנִּי	שְׁמַרְתָּנוּ	*סִפְּרָתוּ

FOR ANALYSIS, POINTING, AND TRANSLATION.

יִכְרַתְכֶם	יַפְזֹרְכֶם	יִסְתִּירֵנִי	*בִּקְשָׁתִּיה	אֲשַׁבִּיתֶם
*קִבְרוּהוּ	*יִצְתָהּ	*לִסְדֵּנִי	אֲכַבְדֶּךָ	לְמַדְתָּנִי

*המליכהו אסמכם יפקדנה הסתרתי תכבדן
 *תשמרנה *יהסרנו אשביתך *ילדתך *ילדתנו
 *זכרתוני *יסדי *יגדלנו הזכרתני

Exercise xxiv.

אוי woe ! alas !	סיפה hurricane, whirlwind.
נמל has dealt (with acc. of thing and person).	עלה a leaf.
חומה a wall.	על-כן therefore.
ימין f., right side; right hand.	פקד has visited.
יסר (piel) has admonished.	צרה distress, trouble.
כן so, thus.	שיר a song.
לכד has caught; taken.	שפל impf. A, has been made low; been humbled.
מזמה prudence.	תבונה insight.
נצר has watched; has guarded.	תודה thanks; a hymn.

1. יהוה מה-אנוש כי תזכרנו: 2. מה-אנוש כי תמשיליהו בכל-הבהמה: 3. אמר שאול אל-דוד צדיק אתה ממני¹ כי אתה גמלתני הטובה ואני גמלתיך הרעה: 4. אשרי האיש אשר תיסרנו יהוה: 5. אהללה² יהוה בשיר אגדלנו בתודה: 6. הנה אנחנו נרדפים³ מלחנו אלהים השפט בצדקה: 7. מה לכם⁴ כי גמלתוני הרעה ואני גמלתיכם הטובה: 8. מזמה תשמר עליה⁵ תבונה תנצרכה: 9. יעקב בחרתיהו ותמכתיהו בימין אמר יהוה: 10. הרשע כעלה אשר גנבתו הסופה: 11. מה אני כי תפקדני ותגדלני: 12. יהוה שמרכם מכל-רע ומלטכם מכל-צרה על-כן כבדוהו כל-זרע יעקב והללוהו כל-זרע ישראל:

13. אִזְ תִּשְׁפַּל הַחוּמָּה וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּשְׂרְפוּהָ בָאֵשׁ:

14. אֹי לַחֲשָׁאִים בְּיוֹם אֲשֶׁר⁶ פָּקְדָתִים אָמַר יְהוָה:

¹ מ comparative, § 173, 'more than I.' ² Cohort. impf. ³ Participle niph'al. ⁴ 'What to you?' (i. e. why is it that ye . . .) ⁵ 'Over thee.'

⁶ 'In the day when.'

LESSON XXIII.

WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פָּקַד exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is נ; or the second and third radicals are alike. These are called **Weak Verbs**.

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָּעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with נ as first radical is known as a Pē Nûn verb, more briefly written נ'פ; a verb with middle radical ו is Ayin Vāv or ו'ע, and so on.

238. **The following are the various classes of weak verbs:—**

(A) Verbs with a Guttural

- (1) as first radical—Verbs פ guttural;
- (2) as middle radical—Verbs ע guttural;
- (3) as final radical—Verbs ל guttural.

(B) Contracted Verbs

- (4) נ for first radical—Verbs נ'פ;
- (5) middle and final radical alike—Verbs ע'ע.

(C) Verbs with a Quiescent (semi-vowel)

- (6) א for first radical—Verbs א''פ;
- (7) י for first radical—Verbs י''פ;
- (8) ו or י for middle radical—Verbs ו''ע, י''ע;
- (9) א for final radical—Verbs א''ל;
- (10) ה for final radical—Verbs ה''ל.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

Obs.—Verbs א''ע for the most part fall under the ע guttural verbs: a few have special modifications, which place them in a separate class. As to verbs א''ל and ה''ל the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs י''ע contract like verbs י'ע.

239. Guttural Verbs are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

240. Verbs ע Guttural, as עמד stand¹.

1. Forms which in the strong verb point the first radical with simple sheva (silent or vocal) have instead the compound sheva (§ 65 b).

a. Without preformative, e. g. 2 pl. m. Perf. Qal עמדֶתם (פָּקַדְתֶּם), Inf. Const. Qal עֲמֹד (פָּקַד).

Obs.—The vowel of the compound sheva is generally *pathach*. But א prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אָמַר say, Inf. Const. Qal אֲמֹר, 2 pl. m. Perf. Qal אָמַרְתֶּם.

b. With preformative, which then has the vowel of the compound sheva, e. g. 3 s. m. Impf. Qal יֵעֲמֹד (יִפְקֹד), 3 s. m. Perf. Niph. נִעְמַד (נִפְקַד), 3 s. m. Perf. Hoph. הֵעֲמַד (הִפְקַד).

Obs.—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 c). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

¹ For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is *א*, the Impf. Qal has ִּיֹאסֵף , e. g. יִחַנֵּן , יִאֲסֵף .

c. When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sheva is changed to the corresponding short vowel, e. g. Impf. Qal 3 s. m. יַעֲמֹד , 3 pl. (יַעֲמֹדוּ), becomes יַעֲמֹדוּ according to § 70.

Similarly 3 pl. Perf. Niph. נִעְמְדוּ , Hoph. הִעְמְדוּ .

d. **Sometimes** instead of the forms under *b* and *c* **the guttural has simple sheva silent**. This is especially frequent in verbs with *ח* as first radical. Thus from חָשַׁב *think*, we have 3 s. m. Impf. Qal יַחֲשַׁב for יִחַשֵּׁב , 3 s. m. Perf. Niph. נִחַשֵּׁב , 3 pl. Perf. Niph. נִחֲשְׁבוּ for נִחֲשִׁיב and נִחֲשְׁבוּ . This is called the **hard combination**. In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as יִחְדַּל *he will cease* (see above, *b. Obs.*).

2. Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation (§ 65 *a*). Hence in the Niphal, Inf. Const. הִעֲמִיד (הִפְקִיד), 3 s. m. Impf. יַעֲמִיד (יַפְקִיד). This applies also to verbs with *ר* as first radical.

Obs.—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

241. Verbs ו Guttural, as פָּעַל *do*.

1. Forms which in the strong verb point the middle radical with simple sheva have instead the compound sheva (§ 65 *b*).

(*a*) This compound sheva is without exception Chateph Pathach, e. g. 3 s. f. Perf. Qal פָּעַלְתָּ (פָּקַדְתָּ).

(*b*) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sheva (יַפְקִיד for יִפְקִיד , § 70), it is replaced by *pathach* (§ 65 *c*). Hence the forms פַּעְלִי , פַּעְלִי , and 2 pl. f. פַּעְלִנָּה (for פַּעְלִנָּה , cf. § 240. 1 *c*).

2. Forms which in the strong verb double the

middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

- (a) With middle radical נ the vowel is generally lengthened, and always with ר, e. g. 3 s. m. Perf. Piel בִּיָּאֵר *he has beautified*, בֵּרַךְ *he has blessed* (בִּרְךָ).
 (b) With middle radical ה, ח, or ע the vowel remains short, and the guttural is regarded as virtually doubled by **implicit daghesh forte**, e. g. 3 s. m. Perf. Piel פָּעַל *he has done*, שָׁחַח *he has destroyed*, 2 s. m. Imperat. Piel מְהֵר *hasten* (פִּקֵּר).

3. **The general preference of the gutturals for A sounds may affect the vowel following the guttural.** Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*; verbs ע guttural, like some strong verbs, are **Impf. A** (§ 198 b). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphal: e. g. 3 s. m. Imperf. Qal יַפְעֵל (יִפְקֹר), 3 s. m. Perf. Piel נָחַם *he has consoled* (פִּקֵּר).

242. **Verbs ל Guttural**, as שָׁלַח *send*. **The peculiarities of these verbs arise from the preference of the guttural for A sounds.** Those forms which in the strong verb have another vowel than *a* before the final radical are changed in one of the following ways:—

- (a) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels '—, י, and ו, which are unchangeable (§ 138 c), e. g. 3 s. m. Hiph. יִשְׁלִיחַ (יִפְקִיד), Inf. Abs. Qal שְׁלֹחַ (פִּקֹּד), Part. Pass. Qal שָׁלִיחַ (פִּקִּיד). *Cholem* (without ו) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see b), e. g. שְׁלַח (פִּקֵּר). *Tsere* is retained in Infin. Abs. and Participles; other cases come under (b), e. g. Part. Act. Qal שֹׁלֵחַ (פִּקֵּר), Part. Piel מְשַׁלֵּחַ (מִפְקֵר), Inf. Abs. Hiph. הַשְׁלִיחַ (הַפְקִיד).
- (b) **The vowel is itself changed into pathach.** This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs ל guttural, like verbs γ guttural, are **Impf. A**, e. g. 3 s. m. Imp. Qal יִשְׁלַח (יִפְקֹד), 2 s. m. Imperat. Qal שְׁלַח (פִּקֹּד). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e. g. 3 s. m. Impf. Niph. יִשְׁלַח (יִפְקֹד), 3 s. m. Perf. Piel שְׁלַח (פִּקֹּד). But when the word is in Pause (§ 88) the *tsere* reappears, e. g. יִשְׁלַח־.

- (c) When the final radical regularly takes sheva the guttural retains it, since in such cases the sheva is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e. g. instead of שְׁלַחְתְּ, we find נִשְׁלַחְתְּ, שְׁלַחְתְּ. The retained daghesh is anomalous (§ 36. ii. b).

See note in
→
Addenda Et
Corrigenda

TABULAR SUMMARY.

		Strong Verb.	פ gutt.	ע gutt.	ל gutt.
Qal	Inf. Const.	פִּקֹּד	עָמַד	פָּעַל	שָׁלַח
	Perf. 3 pl.	פִּקְדוּ	עָמְדוּ	פָּעֲלוּ	שָׁלְחוּ
	Impf. 3 s.	יִפְקֹד	¹ יַעְמֹד	יִפְעֹל	יִשְׁלַח
Niph.	Perf. 3 s.	נִפְקַד	נִעְמַד	נִפְעַל	נִשְׁלַח
	Impf. 3 s.	יִפְקֹד	יַעְמֹד	יִפְעֹל	יִשְׁלַח
Piel	Perf. 3 s.	פִּקֵּד	עִמַּד	² פִּעֵל	שָׁלַח
	Impf. 3 s.	יִפְקֵד	יַעֲמִד	יִפְעִל	יִשְׁלַח
Hithp.	Perf. 3 s.	הִפְקִיד	הִעֲמִיד	הִפְעִיל	הִשְׁלִיחַ
	Impf. 3 s.	יִפְקִיד	יַעֲמִיד	יִפְעִיל	יִשְׁלִיחַ

¹ Also יִשְׁלַח־, יִהְיֶה, יִהְיֶה (§ 240, 1 b, d). ² Also פִּקֵּד (§ 241, 2 a).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240 c.

Exercise xxv.

Ambiguous words are marked by an asterisk.

VERBS AND NOUNS FOR ANALYSIS AND TRANSLATION.

וַיַּעֲזֹבֵנִי	וַיִּשָּׁבַע	*נָעַדָר	*תָּעַרַץ	שָׁמַע
נָשָׁבַע	נָשָׁבַע	יִבְרַךְ	אָהַבַת	עֲבָדֶיכֶם
הַשְׁבִּיעַ	*הִשְׁמַע	וַיִּשָּׁבַע	יִשְׁמִיעַ	שָׁמַע
שָׁמַע	אִמְרוֹת	חֲכָמִי	*תִּשְׁמָעֵנִי	יִשְׁמַע
יִחְזָקוּ	זַעֲקוּת	חֲרָבָה	נֶאֱחָז	פְּתוּחַ
עֲלָמוֹת	שָׁמוֹעַ	הָאֵלִילָהּ	תוֹעֲבוֹתֵיהֶם	שִׁנְאָה
שִׁמְעַת	כַּחֲשָׁה	בִּקַּעַ	לֶחֱמִי	*תִּשְׁבַּעְנָה
גִּאלָכֶם	בְּהֵמוֹת	יִגְוְעוּ	יִדְעַת	הָעֵמֶדוּ
הַשְּׁלַחַת	שָׁכוֹחַ:			

FOR ANALYSIS, POINTING, AND TRANSLATION.

*ויבטח ¹	*שלחתיו	תועבת	כהניו	*גאלכם
לקחת	השתמענה	*ותצמח ¹	*אהבי	*ימאסך
*נבחרה	*נעמד	*יברך	אתפאר	אבדם
*עלמות	עבדיו	*תעזבנו	האמנתם	תאמן
*האמין	מצמיח	להרג	*נחלץ	*אהבה
*תשכחנה	*לשמע:			

¹ With and without daghesh.

NOTE—From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.

Exercise xxvi.

ON VERBS פ GUTTURAL.

I. אָמַר יִהְיֶה לִיהוֹשֻׁעַ¹ עָבַר אֶת-הַיַּרְדֵּן¹ הָיָה חֹזֶק
וְאִמָּץ² לְשֹׁמֵר² אֶת-כָּל-הַתּוֹרָה אֲזַן אֲנִי לֹא אֶעֱזֹבָךְ³:

2. זָכַר אֱלֹהִים אֶת-נֹחַ¹ וַיַּעֲבֹר רוּחַ עַל-הָאָרֶץ : 3. וַתִּסָּכְרוּ
 מַעֲיִנוֹת תְּהוֹם וַיִּחְסְרוּ הַמַּיִם : 4. עָבַר אַבִּימֶלֶךְ¹
 וְכָל-הָעָם וַיֵּאָרְבוּ עַל-שָׁכָם¹ : 5. מֶלֶךְ בַּצִּדְקָה יַעֲמִיד
 אָרֶץ : 6. צְרוּפָה אִמְרַתָּה יִהְיֶה וְעַבְדְּךָ אֶהְיֶה : 7. אֶהֱבֶה
 יֵין לֹא יַעֲשִׂיר : 8. חֲזָקוּ וַיֵּאֱמָץ לְבַבְכֶּם : 9. קָבַל מוֹסֵר
 לְמַעַן תַּחֲכֶם בְּאַחֲרִיתָהּ³ : 10. אָמְרוּ מִלֵּאנֵי מִשְׁחָה¹
 אֶל-מֶלֶךְ אָדָם¹ לֵאמֹר⁴ נַעֲבְרָה-נָא בְּאַרְצְךָ : 11. לֹא נַעֲבֹר
 בַּשָּׂדֶה וּבְכָרִם עַד-אֲשֶׁר⁵ נַעֲבֹר גְּבוּלָךָ : 12. יֵשׁ עֵת לַחֲרוֹג²
 וְעֵת לְרַפָּא עֵת לְאַהֲבָה² וְעֵת לְשִׁנְאָה² : 13. הָאֱמִין אַבְרָהָם
 בִּיהוָה וַיַּחֲשֹׁבָה לֹו צְדָקָה : 14. אָמַר מֶלֶךְ אֱלֹהִים
 אֶל-הַגֵּר¹ הַחַזִּיקִי אֶת-יָדְךָ בְּנָעַר : 15. הִנֵּה-אֵיל אַחֵר
 נִאֲחָזוּ בַּסֶּבֶךְ בְּקֶרְנָיו : 16. אָמְרוּ אַנְשֵׁי⁶ יִבֵּשׁ¹ אֶל-נַחֲשׁ¹
 הָעֶמְקִי¹ כָּרַת-⁷ לָנוּ בְרִית וְנַעֲבֹדְךָ : 17. אַבְנֵר¹ לָקַח אֶת-
 אִישׁ-בִּשֵׁת¹ בֶּן-שָׁאוּל¹ וַיַּעֲבֹרָהוּ מַחֲנִים⁸ :

¹ Proper name.² § 70.³ § 88.⁴ § 246 c.⁵ 'until that.'⁶ § 162.⁷ §§ 48. 3, 69.⁸ 'to Mahanaim.'

Exercise xxvii.

ON VERBS ע AND ל GUTTURAL.

1. יְהוֹשֻׁעַ¹ מֶלֶךְ רוּחַ חֲכָמָה וְהוּא מִשְׁרַת מֹשֶׁה¹ :
 2. וַיֵּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ¹ אִם תַּחֲזֹק וְתֵאֱמָץ אָז תִּצְלִיחַ
 אֶת-דִּרְכֶּיךָ וְאֲנִי לֹא אֶעֱזָבְךָ : 3. כִּי אֲשֶׁר שָׁמַע בְּקוֹלִי
 לֹא עֲזָבָהוּ וְלֹא יַעֲזִיבָהוּ יְהוָה : 4. אָמַר אֱלֹהִים אֶל-קִינָן¹
 דְּמִי אַחִיד² צִעֲקִים אֵלֵי³ אֶל-הַשָּׁמַיִם מִן-הָאֲדָמָה :

5. בָּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: 6. שְׁלַח יְהוָה
 אֶת-הָאָדָם מִגֵּן-עֵדֶן¹ לַעֲבֹד אֶת-הָאֲדָמָה וַיְגִרְשֵׁהוּ מִשָּׂם:
 7. הִיתָפֹאֵר הַגִּרְזֹן עַל-הַחֵצֵב בּוֹ: 8. אֵל תַּעֲשִׂירְנִי יְהוָה
 פֶּן-אֲגִדִּיל בְּלִבִּי וְכַחֲשֵׁתִי וְאֶמְרֹתִי מִי יְהוּדָה: 9. בֵּן
 אֲהֵב מוֹסֵר יִשְׁמַח-אָב: 10. יְהוָה מַצְמִיחַ חֲצִיר לִבְהֵמָה
 וַיֵּין לִבִּב-אֲנוּשׁ יִשְׁמַח: 11. בְּמִשְׁלַח רָשָׁע יֵאָנַח הָעָם:
 12. זֶרַע עֹלָה יִקְצֹר-אֶוֶן⁴: 13. לִי תִכְרַע כָּל-בָּרֶךְ תִּשְׁבַּע
 כָּל-לִשׁוֹן אֶמַר יְהוָה: 14. הוּא מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ
 צַדִּיק: 15. חִלְצָנִי יְהוָה וּגְאָלָנִי: 16. יְהוָה יִסְעֶדְךָ:
 בַּעֲנֵי זִכְרֹתִי אֶת-יְהוָה וְאֶתְנַחֵם⁵: 17. נַעֲמֹן¹ הָיָה מִצָּרַע:
 18. בָּרַכְנִי נַפְשִׁי אֶת-יְהוָה הִלְלוּ-יָהּ: 19. נָטַע יְהוָה
 אֱלֹהִים בֶּן בְּעֵדֶן מִקֶּדֶם וַיַּצְמַח מִן-הָאֲדָמָה כָּל-עֵץ נְחֹמֶד
 לְמִרְאָה וְטוֹב לְמֵאֱכָל: 20. אֶמַר אֲבָרָהָם אֲנֹכִי אֲשַׁבֵּעַ:
 21. אֶמְרָה שָׂרָה¹ צָחַק עָשָׂה לִי אֱלֹהִים כָּל-הַשְּׁמַע יִצְחָק
 לִי: 22. נִשְׁבַּע הָעֶבֶד לְאַבְרָהָם עַל-הַדָּבָר: 23. אָמְרוּ
 פְּלִשְׁתִּים¹ אֶל-יִצְחָק¹ לֹא נִגַּעְנוּךָ וְנִשְׁלַחְךָ בְּשָׁלוֹם:

¹ Proper name. ² § 162. ³ § 182. ⁴ Pause form of אֶוֶן. ⁵ Hithp. נִחַם.

LESSON XXIV.

WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs** פִּי, as נִגַּשׁ approach (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(a) **Where the נ would naturally be pointed with sheva silent**—forming a closed syllable with a preformative—

it is assimilated to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e. g. 3 s. m. Impf. Qal שׁוֹׁ for שׁוֹׁׁ (dagh. lene); 3 s. m. Perf. Niph. שׁוֹׁ for שׁוֹׁׁ (dagh. lene). (Cf. the Lat. colligo for con-ligo, and the Gk. συλλαμβάνω for συναλμβάνω.)

(b) **Where the ך would naturally be pointed with sh^eva vocal**—viz. in the Inf. Const. and Imperat. Qal—it **often falls away**, e. g. 2 s. m. Imperat. Qal שׁוֹ for שׁוֹׁ (פָּקֵד). **The Inf. has the fem. ending ת־** (ת־ in verbs ל guttural); thus, Inf. Const. Qal שׁוֹׁׁ (segholate *i*, § 151), שׁוֹׁׁ (from שׁוֹׁׁ).

(c) **Where the ך would naturally have a full vowel it remains**, and the verb does not differ from the strong verb, e. g. 3 s. m. Impf. Niph. and Piel שׁוֹׁ, שׁוֹׁׁ (פָּקֵד, שׁוֹׁׁ).

(d) Verbs of this class which are also ף guttural usually keep their ך.

(e) **The verb נתן, give, assimilates its final ך also** in Qal Perf. and Inf. Const. Thus 1 s. and 2 s. m. Perf. Qal נתתי, נתת (for נתתתי, נתתת, dagh. lene); Inf. Const. Qal נתת (for נתתת (b)). The Qal Impf. has tsere, e. g. 3 s. m. נתן.

(f) One verb with initial ל is treated like a פ'' verb, viz. לקח take. In Qal and Hoph. the ל is assimilated or lost, according to the principles in (a) and (b), e. g. 3 s. m. Impf. Qal לקח, 2 m. s. Imperat. Qal לקח, Inf. Const. Qal לקחת, 3 s. m. Impf. Hoph. לקח (for qibbuts, see § 210).

245. Verbs ף'ף, as סָבַב surround.

(a) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte.** The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.

Thus in Perf. Qal the stem is סָב for סָבַב, and in Inf. Const. Qal סָב for סָבַב.

Hence the forms Perf. Qal 3 s. m. סָב, 3 s. f. סָבָה, 3 pl. סָבוּ. See also under (b).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סֹבֵב, 3 s. m. Perf. Piel סִבֵּב.

(b) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel.** For the application of the principle of (a) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. יִסְבֹּב would become יִסֵּב, and נִסְבֹּב, נִסֵּב. To avoid this we have 3 s. m. Impf. Qal יִסֵּב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסֵּב־), 3 s. m. Perf. Niph. נִסֵּב, 3 s. Perf. Hoph. הוֹסֵב (for הִסֵּב (hō)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(c) **Before affirmatives which begin with a consonant** (see Table, § 194) **a vowel is inserted**, viz. י in the Perfects, וֹ in the Imperfects. The preceding radical is of course doubled by dagh. forte (a), e. g. 1 s. Perf. Qal סָבִיתִי, 3 pl. f. Impf. Qal הִסְבִּינָה (הִסְבִּינָה); for shortening of *cholem* to *qibbuts*, cf. §§ 48. 3, 210).

(d) **The place of the accent often differs from that in the strong verb.** Before the affirmatives וֹ, הֹ, י the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סָבוּ (סָבוּ), 2 s. f. Imperat. Qal סִבִּי (סִבִּי). The inserted vowels וֹ, וֹ (c) take the accent, except before תָּ, תֵּ, which are always accented.

(e) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms סֹבֵב, סִבֵּב, הִסְבֵּב are replaced by סוֹבֵב, סוֹבֵב, הִסְתוֹבֵב.

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פ''נ	ע''ע
Qal	Inf. Const.	פָּקֹד	גָּשֶׁת	סָב
	Perf. 1 s.	פָּקַדְתִּי	נִגַּשְׁתִּי	סִבֹּתִי
	Impf. 3 s.	יִפְקֹד	יִגֵּשׁ	יִסֵּב, יִסֵּב
Niph.	Perf. 3 s.	נִפְקַד	נִגַּשׁ	נִסֵּב
	Impf. 3 s.	יִפְקֹד	יִנְגִּשׁ	יִסֵּב
Piel	Perf. 3 s.	פָּקַד	נִגַּשׁ	סִוֵּב ¹
	Impf. 3 s.	יִפְקֹד	יִנְגִּשׁ	יִסֵּב ¹
Hiph.	Perf. 3 s.	הִפְקִיד	הִגִּישׁ	הִסֵּב
	Impf. 3 s.	יִפְקִיד	יִגִּישׁ	יִסֵּב
	Part.	מִפְקִיד	מִגִּישׁ	מִסֵּב

¹ § 245 e.

Exercise xxviii.

ON VERBS פ''נ.

1. עָרְנוּ פְּלִשְׁתִּים¹ לְקִרְאָת² יִשְׂרָאֵל¹ וַתֵּשֶׁשׁ הַמֶּלֶחֶמָה
 וַיִּנְגַּשׁ יִשְׂרָאֵל¹ : 2. אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתְּ
 עִמָּדִי³ הִיא נְתַנָּה-לִּי מִן הָעֵץ : 3. וַתֹּאמֶר הָאִשָּׁה הִנֵּחֵשׁ
 הַשִּׂיֵּאֲנִי : 4. כָּל-חַיַּת הָאָרֶץ וְכָל-עוֹף הַשָּׁמַיִם וְכָל-דְּגֵי
 הַיָּם בְּיָדְכֶם⁴ נָתַנּוּ : 5. אָמַר יְהוָה הִתְהַלֵּךְ בָּאָרֶץ לְאַרְבֶּה
 וּלְרַחֲבָה כִּי לָךְ אֶתְנַנָּה וַיִּפֹּל אֲבָרָם¹ עַל-פָּנָיו : 6. שָׁמַרְנִי
 יְהוָה וְרוּחַ קְדֹשְׁךָ אֶל-תִּקַּח מִמֶּנִּי : 7. לֹא תִנָּאֵף :
 8. יַעֲקֹב¹ הָלַךְ חֲרָנָה⁵ לְקַחַת לוֹ מִשָּׁם אִשָּׁה : 9. אֱלֹהִים

צִדְקָתָהּ לַמֶּלֶךְ תֵּן : 10. עַל לְבוּשׁוֹ וּפִילוֹ גִּדְּלוּ : 11. יְהוּה
 תִּנְה-⁶ לָנוּ וְשַׁעֲדָה : 12. אֲנִי אֶצְרָךְ וְאַתָּנָךְ לְאוֹר גּוֹיִם נָא
 יְהוּה : 13. כְּאֲשֶׁר⁷ תִּתֵּן וְנִתֵּן לָךְ : 14. אָמַר וַיִּצְחַק¹
 אֶל-יַעֲקֹב¹ גִּשְׁה-נָּא וַיִּגֶשׁ וַיִּשָּׁק לוֹ : 15. מִסִּיעַ אֲבָנִים
 יַעֲצֹב בָּהֶן : 16. אִם יִחַבְּאוּ בְּשֹׁאֹל מִשָּׁם יָדֵי תַקְהֶם :
 17. אָמַר קֵין¹ אֶל-יְהוּה גְּדוּל עֲוֹנִי מִנְּשׂוֹא⁸ : 18. שָׂאת
 פָּנַי רָשָׁע לֹא טוֹב : 19. שָׂא לְדוֹד¹ בִּיהוּה לְאֹמֶר הָאֶרֶץ⁹
 אַחֲרֵי הַגְּדוּד הַזֶּה הֲאִשְׁיִגְנוּ¹⁰ וַיֹּאמֶר לוֹ רֹדֶף כִּי הִשֵּׁג
 תִּשְׁיֵג : 20. וַיִּגֵּר לַמֶּלֶךְ בֶּרֶךְ יְהוּה אֶת-עַבְדֵּי אָדָם¹ :

¹ Proper name. ² Inf. Const. קָרָא *meet*. ³ 'with me.' ⁴ 'your hand,' יָד. ⁵ Proper name with ה locative, 'to Haran.' ⁶ 219 a. *Obs.*
⁷ 'according as.' ⁸ § 173. ⁹ ה interrog. ¹⁰ § 235.

Exercise xxix.

ON VERBS ע'ע.

1. יִחַל הָאָדָם לָרֹב עַל-פָּנָיו הָאֲדָמָה : 2. אָמַר יְהוּה
 אֶל-אַבְרָם¹ אֲבִרְכָךְ וְאֶגְדְּלָה שְׁמֶךָ וְאֶבְרַכָּה מְבַרְכֶיךָ²
 וּמִקְלָלֶךָ אָאֵר : 3. גַּל עַל יְהוּה דִּרְכָּךְ : 4. אָמְרָה שָׂרָה¹
 לְאַבְרָהָם¹ גִּרְשׁ אֶת-הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ : 5. וַיִּרַע
 הַדָּבָר מְאֹד בְּעֵינָיו³ אֲבָרָהָם¹ : 6. מִכְּבֹדִי אֶכְבֹּד וּמִקְלָלִי
 יִקְלוּ⁴ נָא יְהוּה : 7. כָּל-שֹׁמֵעַ אֶת-הַדָּבָר תַּצְלִינָה אֲזִנֹּיו :
 8. הִחַכְמָה תַּעֲזוּ לְחַכְמָם : 9. הַשׁוֹדֵד יוֹשֵׁד כְּאֲשֶׁר אָתָּה
 שְׁלוֹת גּוֹיִם כֵּן יִשְׁלוּךְ אָמַר יְהוּה : 10. עִם נָבֵר יְהוּה
 יִתְבָּרֵר⁵ : 11. הַבִּטָּח בִּיהוּה חֶסֶד יִסּוּבְּבִנוּ : 12. מִי
 בָּרָא תְהוֹם וַיִּסֹּף בְּדִלְתַּיִם יָם : 13. צִדִּיק מִמִּי יִחַת :

14. וַתֵּצֵר לְדָוִד¹ מֵאֵד כִּי אָמְרוּ הָעַם לְסַקְלֹוּ¹⁵ :
 וַיְהוֹנָתָן¹ מִנְּשָׂרִים קָלֹוּ : 16. אֲשֶׁרִי אָדָם יֹשֵׁב בְּסֶתֶר
 עֲלִיּוֹן בְּאַבְרָתוֹ יִסֹּף לֹו : 17. בְּאֶמֶר⁶ יְהוֹשֻׁעַ¹ שָׁמַשׁ דָּם
 וַיִּדָּם הַשָּׁמַשׁ :

¹ Proper name. ² Piel part. pl.: note the *chateph*, rare with ר.
³ עֵין ⁴ Impf. A. ⁵ Pause Hithp., see § 204 *Obs.* ⁶ § 273, note 2.

LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS פ"פ AND פ"א.

246. Verbs פ"א, as אָכַל *eat*.

(a) These verbs belong in general to the class פ guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the א quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere*; with retracted accent (§§ 88, 227 a), *seghol* or *pathach*. Thus, 3 s. m. Impf. Qal יֹאכֵל (not יֹאכֵל).

These five verbs are:—

VERB.	IMPF.	IN PAUSE.	WITH ו CONSEC.
אָכַל <i>eat</i>	יֹאכֵל	יֹאכֵל	וַיֹּאכֵל
אָמַר <i>say</i>	יֹאמַר	יֹאמַר	וַיֹּאמַר
אָבַד <i>perish</i>	יֹאבַד	יֹאבַד	
אָבָה <i>be willing</i>	יֹאבָה	(see verbs ל"ה)	
אָפָה <i>bake</i>	יֹאפָה		

A few verbs vary between this form of Impf. and that of ordinary verbs פ guttural, e. g. אָחַז *seize*, Impf. יֹאחֲזוּ and יֹאחֲזוּ.

- (b) **The preformative נ of the 1 s. Impf. blends with the radical נ** to avoid the recurrence of the same consonant, e. g. 1 s. Impf. אֵנֶל (not אֵנֶלֶל).
- (c) The Infin. Const. of אָמַר with preposition לְ, לְאָמַר (§ 65 c), constantly used in the sense of *saying*, contracts into לֵאמֹר.

247. Verbs פ'.

These fall into three distinct classes:—

1. Verbs originally פ', as יָשַׁב *sit*.

- (a) In by far the majority of the verbs פ' the י, which now appears as their first radical, seems to have replaced an original ו. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the י remains (but see *b. 1*), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost ו reappears.** Moreover this ו, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *shureq*. Hence the following forms:—

	3 S. M. PERF.	3 S. M. IMPF.
Niph.	נִישַׁב (נִפְקַד)	יִנְשַׁב (יִפְקַד)
Hiph.	הִנְשִׁיב (הִפְקִיד)	יִנְשִׁיב (יִפְקִיד)
Hoph.	הִנְשַׁב (הִפְקַד)	יִנְשַׁב (יִפְקַד)

- (b) **The Imperf. Qal (with Inf. and Imperat.) varies between two distinct formations.**

- (1) **Some verbs entirely drop the י (ו):** then the Impf. has *tsere* for both vowels, e. g. 3 s. m. and f. Impf. יִשֵּׁב, יִשֵּׁב; with ו consec. יִשְׁבֵּ. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e. g. יָדַע *know*, 3 s. m. Impf. יִדַּע. The Imperat. has יִשֵּׁב, יִדַּע (for יִשְׁבֵּ, יִדְּעֵ); Inf. Const. is strengthened with the fem. ending תִּ (תִּ— with a guttural, cf. § 244 b), e. g. יִשְׁבֵּת, יִדַּעַת.

(2) **Some verbs retain the ' (ו):** then in the Impf. the ' *quiesces* with the usual initial *chireq*, the final vowel being *pathach*, e. g. יִרַשׁ *inherit*, 3 s. m. and f. Impf. יִרַשׁ, תִּירַשׁ. Occasionally the *chireq* is written defectively (§ 18), e. g. יִבֶּשׁ *will be dry*. In Inf. and Imperat. the ' remains a consonant, e. g. 2 s. m. Imperat. יִרַשׁ.

(c) Piel and Pual are regular; Hithp. sometimes has ' (consonantal) for י.

2. **Verbs properly פ''**, as יָטַב *be good*. These verbs form their Impf. Qal after the manner of י ב. (2), e. g. 3 s. m. Impf. Qal יִטַּב or יֵטַב. Their one point of difference from the verbs originally פ'' is that **in Hiphil the ' remains** and *quiesces* in *tsere*, e. g. 3 s. m. Perf. Hiph. הִיטִיב, Part. Hiph. מִיטִיב (cf. 1. a; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: יָטַב *be good*, יָלַל *howl*, יָמֵן *be on the right hand*, יָמַר *exchange*, יָנַק *suck*. A few other verbs with Impf. Qal like יִטַּב may also be referred to this class.

3. **Verbs פ'' contracted**, as יָצַק *pour*. A few verbs, especially those with צ as middle radical, drop the ' after a prefix, and compensate by a following daghesh forte exactly like a verb פ'' (§ 244 a), e. g. 3 s. m. Impf. Qal יָצַק. But these same verbs vary between the dagheshed forms and forms after the analogy of verbs פ'', originally פ''. Thus the Hoph. has 3 s. m. Impf. יִצַּק (cf. 1. a) and Part. מִצַּק.

Note—A good deal of confusion exists in the verbs פ'', the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.

TABULAR SUMMARY.

		Strong Verb.	פ"א	פ"ו	פ"י	פ"י con- tracted.
Qal	Inf. Const.	שָׁקַד		יֹרֵשׁ, שָׁבַת		
	Impf. 3 s.	יִשְׁקָד	יֹאכֵל	יֹרֵשׁ, יֹשֵׁב יֹרֵשׁ	יֵיטֵב יֵטֵב	יֵצֵק
Niph.	Perf. 3 s.	נִשְׁקָד		נֹשֵׁב		נֵצֵק
	Impf. 3 s.	יִשְׁקָד		יֹשֵׁב		
Hiph.	Perf. 3 s.	הִשְׁקִיד		הוֹשִׁיב	הֵיטִיב	הֵצִיק
Hoph.	Impf. 3 s.	יִשְׁקָד		יֹשֵׁב		יֵצֵק

Forms not given are normal.

Exercise xxx.

ON VERBS פ"א.

1. צִוָּה יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ הָעֵץ
אָכֹל¹ תֹּאכֹל: 2. וּמִעֵץ הַדֵּעַת טוֹב וָרָע לֹא תֹאכֹל מִמֶּנּוּ
כִּי בְיוֹם אֲכָלְךָ² מִמֶּנּוּ מוֹת¹ תָּמוּת³: 3. וַתִּקַּח הָאִשָּׁה
מִפְּרִי הָעֵץ הַהוּא וַתֹּאכֹל וַתִּתֵּן גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכֹל:
4. עָבְדוּ אֶת-יְהוָה פֶּן תֹּאבְדוּ: 5. מִי יֹאמֶר טְהִרְתִּי
מִחַטָּאָה: 6. יֹאבְדוּ אֲנָשֵׁי לָשׁוֹן⁴: 7. כֹּה אָמַר הַנְּבִיא
לְנֹצֵר⁵ מִשְׁרָשֵׁי יִשְׂרָאֵל⁶ יְהִיָּה⁷ צֶדֶק אֲזוּר מִתְּנִיּוֹ: 8. אָמַר
דָּוִד⁶ הַמַּגִּיד⁸ לִי לֵאמֹר הִנֵּה-מֵת שָׂאוֹל⁶ וְהוּא הִזָּה
כְּמִבְשָׁר בְּעֵינָיו וְאַחֲזָה⁹ בּוֹ וְאַהֲרָגְהוּ: 9. מֵאֲזֵנֵי מֶרְמָה¹⁰
תּוֹעֵבֶת יְהוָה: 10. עַד שְׁקָרִים יֹאבֵד:

¹ § 193. ² For the more regular אֲכָלְךָ (§ 233). ³ מוֹת *die*. See § 249 *b, c*.⁴ 'Men of tongue,' i. e. slanderers. ⁵ ל, 'with respect to.' ⁶ Proper name.⁷ § 254. ⁸ Nom. Abs., 'when one told me.' ⁹ Strengthened Impf.with ו consec., cf. § 219. ¹⁰ § 172.

Exercise xxxi.

ON VERBS פ"י.

1. הֲלֹא אִם תִּישָׁב שְׂאֵת וְאִם לֹא תִישָׁב לִפְתּוֹחַ
 חֲשֹאת רִבְּץ כֹּה אָמַר יְהוָה אֶל-קִין¹: 2. הִנֵּה יְהוָה נֹצֵב
 עַל-יַעֲקֹב¹ וַיֹּאמֶר אֲנֹכִי עִמָּךְ² וְשִׁמְרֶתִיךָ בְּכָל אֲשֶׁר תֵּלֵךְ³
 וְהִשְׁבַּתִּיךָ אֶל-הָאֲדָמָה הַזֹּאת: 3. וַיִּקְצֹץ יַעֲקֹב¹ מִשְׁנָתוֹ
 וַיֹּאמֶר אֲנִי יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי:
 4. עָלָה לוֹט¹ מִצּוּעַר¹ וַיֵּשֶׁב בְּהָר כִּי יָרָא⁴ לָשֶׁבֶת בְּצוּעַר
 וַיֵּשֶׁב בַּמְּעָרָה: 5. לָךְ יְהוָה הוֹחֵלְתִּי: 6. יְהוָה מוֹצִיא
 כְּאוֹר צִדְקָה: 7. לָקַח אֱלֹהִים אֶת-הָאָדָם וַיִּנְחֵהוּ בִּגְן-
 עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ: 8. אֵת אֲשֶׁר⁵ יֶאֱהָב יְהוָה יוֹכִיחַ:
 9. לְמַדּוֹ לְהִישָׁב: 10. בְּצִדְקָה נוֹשֵׁעַ הַמֶּלֶךְ: 11. אֶצֶק
 רוּחִי עַל-אֲהָבֵי נֶאֱמַר יְהוָה: 12. אֱלֹהֵינוּ לֹא יִיעַף וְלֹא
 יִיגַע: 13. עָשָׂה יְהוָה פֶּלֶא לְמַעַן⁶ דַּעַת כָּל-עַמֵּי הָאָרֶץ
 אֶת-שֵׁם יְהוָה: 14. הוֹשִׁיעֵנִי יְהוָה וְאֶשְׁעָה: 15. אָמַר
 אַבְיִמֶלֶךְ¹ אֶל-אַבְרָהָם¹ בְּטוֹב בְּעֵינֶיךָ שָׁב: 16. לֹא אִירָא
 כִּי יְהוָה יִסְמְכֵנִי: 17. בְּשָׁלוֹם יִחְדּוּ אֲשֶׁכְּבָה וְאִישָׁן כִּי
 אֶתָּה יְהוָה לְבַטַּח⁷ תוֹשִׁיבֵנִי: 18. יֵשׁ עֵת לָלֶדֶת וְעֵת
 לָמוּת: 19. אַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בָּצָאתוֹ⁸
 מִחָרָן¹: 20. כִּי אָמַר יְהוָה אֶל-אַבְרָם לֵךְ-לָךְ⁹ מֵאַרְצְךָ
 וּמִבֵּית¹⁰ אָבִיךָ¹⁰: 21. בָּרַךְ¹¹ אַבְרָהָם וַיִּרֶשׁ זֶרַעַךְ אֵת
 שַׁעַר אֵיבָיו: 22. לָקַחוּ פְּלִשְׁתִּים¹ שְׁתֵּי¹² פָּרוֹת
 וַיֹּאסְרוּם¹³ בַּעֲגָלָה וַיִּשְׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ עַל-דֶּרֶךְ בֵּית-

שִׁמְשׁ¹: 23. כֹּה אָמַר יְהוָה אֶל-יִרְמְיָהוּ¹ הַנָּבִיא בְּטָרִם
אֲצָרָךְ יִדְעָתִיךָ: 24. אִתָּה יְהוָה תִּוְדִיעֵנִי דָרְךָ חַיִּים:

¹ Proper name. ² § 181. ³ See הִלֵּךְ. ⁴ Middle E. ⁵ Accus.
'him whom.' ⁶ 'so that.' ⁷ 'in confidence.' ⁸ Inf. Const. יָצָא.
⁹ *lit.* 'go for thyself,' 'get thee.' ¹⁰ § 162. ¹¹ § 193. ¹² 'two.' ¹³ § 231 a.

LESSON XXVI.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS י'ע AND י'ע.

248. The verbs י'ע and י'ע, like the various classes of verbs פ', have become a good deal confused. Verbs י'ע are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs י'ע is of great rarity (§ 250 a).

Obs.—These verbs are *named* after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the ו or י is lost in the Perf. Qal (3 s. m. קָם for קָמ; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verb פָּקַד (3 pers. perf.) and yet of the verbs קוּם and בִּין (inf. const.).

249. Verbs י'ע, as קוּם *arise*. **The chief peculiarity of inflection is that the ו always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs י'ע: comparison should be made throughout (cf. § 245).

(a) **The ו disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *gamets* in 3 s. m. and f. Perf. Qal קָם, קָמָה, and in 3 pl. קָמוּ. A few verbs belong to the class Middle E (§ 198 a), e. g. מָת *he has died*.

- (b) **The ׀ quiesces** in Imperf. Qal (in *shureq* ׀), in Inf. Qal (in *cholem* ׀), throughout Niphal (in *cholem* ׀) and Hiphil (in *chireq*, becoming therefore 'ֿ-).
- (c) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 *b*. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יָקִים, יָקִים, יִקֶּם, 3 s. m. Perf. Niph. and Hiph. נִקְּמוּ, נִקְּמוּ.
- (d) **Before the consonantal affirmatives** (cf. § 245 *c*) **of Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted**, viz. ׀ in the Perfects, 'ֿֿֿ in the Impf., e. g. 1 s. Perf. Niph. and Hiph. נִקְּמוּתִי, נִקְּמוּתִי; 3 pl. f. Impf. Qal תִּקְּמִינָה.
- (e) **The accent follows the laws of the verbs ע'ע** (cf. § 245 *d*). Hence the 3 s. f. Perf. Qal תָּקַם, *she arose*, is distinguished from Fem. Part. Qal תִּקְּמָה *arising*.
- (f) **The intensive forms resemble those of the verbs ע'ע**, i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קִיָּם, קִיָּם, הִתְקִיָּם. Occasionally forms occur with doubled stems, called Pilpel and Pulpal, e. g. בִּילֵּל *sustain*, 3 s. m. Perf. Intensive בִּלְבַּל, passive 3 pl. בִּלְבְּלוּ (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshdotted י, e. g. קִים (as well as קִיָּם). Only one verb has Piel with dagheshdotted ׀, viz. עָוֵר *he surrounded*.
- (g) **Special note should be taken of the forms of Imperf. Qal and Hiph. with ׀ consec.** A reference to § 227 will explain the following examples.

	IMPF.	JUSSIVE IMPF.	IMPF. WITH ׀ CONSEC.
Qal 3 s. m.	יָקִים	יָקֵם	וַיָּקֵם
Hiph. 3 s. m.	יָקִים	יָקֵם	וַיָּקֵם

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. וַאֲקִים, וַאֲקִים.

250. **Verbs ע'ע**, as דִּין *judge*. It has been noted above (§ 248) that these verbs differ little from verbs ע'ע. The differ-

ence is simply in the presence of י־ in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

(a) Three forms occur with י in Perf. Qal, viz. רִיבוֹתִי *I have contended*, בִּינֹתִי *I have understood*, דִּינֵהּ *they have caught*.

(b) The following generally have י־ in Imperf. and Imperat. Qal: the Infs. Qal vary between י־ and ו;—
לֵוֹן *understand*, נִיחַ *break forth*, נִיל *exult*, דִּין *judge*, לֹדֶגֶת *lodge*, רִיב *contend*, שִׁיחַ *meditate*, שָׁם *put*, שִׂישׁ *rejoice*, שָׁר *sing*, שִׁית *place*.

Obs.—This Imperf. Qal coincides in form with Impf. Hiph. of verbs ע"ו, e. g. cf. יָדִין and יָקִים. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in י־ as shortened Hiph., initial ה being dropped, and thus dispense with verbs ע"ו as a distinct class.

251. In some verbs a middle ו or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ה, e. g. הָיָה *he was*; also in the verbs נָוֶע *expire*, הָוִיר *be white*, צָוָה *shout*, אָוִיב *be hostile*. These verbs of course show none of the peculiarities of the quiescent verbs ע"ו and ע"י, e. g. 3 s. m. Imperf. Qal יִהְיֶה *he will be* (ל"ה), יִנָּוֶע *he will expire* (ל guttural), etc.

TABULAR SUMMARY.

		Strong Verb.	ע"ו	ע"י
Qal	Perf. 3 s.	פָּקַד	קָם	(בִּין)
	1 s.	פָּקַדְתִּי	קָמַתִּי	בִּינֹתִי
	Inf. Const.	פָּקַד	קֹם	בִּין
	Impf. 3 s.	יִפְקַד	יָקֹם	יִבִּין
Niph.	Impf. 3 s.	יִפְקַד	יָקֹם	
Hiph.	Impf. 3 s.	יִפְקִיד	יָקִים	
Hoph.	Impf. 3 s.	יִפְקַד	יֹקֵם	
Piel	Perf. 3 s.	פָּקַד	קֹמֵם	
Qal	Impf. with ו consec.	וַיִּפְקַד	וַיָּקֵם	
Hiph.	" " "	וַיִּפְקִיד	וַיָּקֵם	

Exercise xxxii.

ON VERBS ע"י AND ע"ו.

1. לא ימוש ספר התורה מפיה¹: 2. שובי-נא
- מִדְרֵכֶיכֶם הָרָעִים: 3. שָׁבַע² וּפָל צְדִיק וָקָם: 4. לא-
- מִצָּאָה הַיּוֹנָה מָנוּחַ לָכֶף רַגְלָהּ וַתָּשָׁב אֶל-נֶחַ וַיִּשְׁלַח
- יָדוֹ וַיִּקְחָהּ וַיָּבֵא³ אֹתָהּ אֵלָיו⁴ אֶל-הַתְּבָה: 5. וַיַּחֲל
- עוֹד שְׁבַעֶת⁵ יָמִים אַחֲרָיִם וַתָּבֵא אֵלָיו הַיּוֹנָה וַהֲגִה
- עָלֶיהָ-זֵית טָרַף בְּפִיהָ¹: 6. בָּלֵב נָבוֹן תְּנוּחַ חֲכָמָה:
7. אִישׁ אֲשֶׁר יִקְלַל אֶת-הָאֱלֹהִים מוֹת יוּמָת⁶: 8. אֹתָהּ
- יְהוָה כּוֹנֵנַת הָאָרֶץ וַתַּעֲמֹד: 9. נָטַע יְהוָה אֱלֹהִים
- בֶּן בְּעֵדֶן וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצָר⁶: 10. אָמַר
- אֱלֹהִים אֶל-הַנְּחֹשׁ אֵיבָהּ אֲשִׁית בֵּינָהּ וּבֵין הָאִשָּׁה וּבֵין
- זֶרְעָהּ וּבֵין זֶרְעָהּ הוּא יִשׁוּפָהּ רֹאשׁ⁷ וְאֹתָהּ תִּשׁוּפְנֹו
- עֶקֶב⁷: 11. דֶּרֶךְ שֶׁקֶר הִסֵּר מִמֶּנִּי יְהוָה בָּהּ יְהוָה
- בְּטַחוֹ⁸ צְדִיקִים וְלֹא בּוֹשׁוּ⁸: 12. הִקְהִירִם יְמוּשׁוֹ
- וַהֲגִבְעוֹת תְּמוּטִינָהּ וַחֲסָדֶי לֹא יְמוּשׁ וּבְרִיתִי לֹא תִמוּט
- נְאֻם-יְהוָה: 13. אָמַר קִין אֶל-יְהוָה מִה-גָּדוֹל עֲוֹנִי
- וְהָיִיתִי⁹ נָע וְנָד בָּאָרֶץ: 14. וַיַּחֲל נֶחַ¹⁰ אִישׁ הָאָדָמָה
- וַיִּשַׁע פָּרָם⁶: 15. אָמַר שְׁמוּאֵל¹⁰ אֶל-הָעָם אֲנִי זָקַנְתִּי⁸
- וְשִׁבְתִּי: 16. בָּאָה¹¹ הָאִשָּׁה אֶל-שָׂאוּל¹⁰ וַתֹּאמֶר אֵלָיו
- אֲשִׁימָה¹² לְפָנֶיךָ⁴ לֶחֶם וְאֹכֶל: 17. יְהוֹשֻׁעַ¹⁰ וְכָלֵב¹⁰
- מִן הַתָּרִים¹³ אֶת-הָאָרֶץ אָמְרוּ אֶל-הָעָם אַךְ עַל-יְהוָה
- אֶל-תִּלְוֹנוּ: 18. לֵב אָדָם יַחֲשֹׁב דֶּרְכּוֹ וַיְהוָה יִכִּין

צִעְדוּ : 19. הִלְכּוּ כָל־הַלַּיְלָה יוֹאֵב¹⁰ וְאַנְשֵׁי וַיָּאֵר
 לָהֶם בַּחֲבֵרוֹן¹⁰ : 20. כֹּה אָמַר יְהוֹנָתָן¹⁰ אֲרוּ עֵינֵי :

¹ פָּה. ² 'seven' (times). ³ Hiph. apoc. בּוֹא. ⁴ § 182. ⁵ 'seven.'
⁶ § 88. ⁷ Double accus. ⁸ § 221. 2 d. ⁹ § 254. ¹⁰ Proper name.
¹¹ § 249 e. ¹² § 219. ¹³ 'some of;' cf. Gk. partitive gen. ¹⁴ Part. הוֹר.

LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS ל' AND ל'.

252. **Verbs ל'**, as מֵצֵא *find*. The letter ל' is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since ל' can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels.**

(a) **Without affirmatives**, i. e. when ל' remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *qamets*, e. g. 3 s. m. Perf. Qal מָצָא (פָּקַד), Niph. נִמְצָא (נִפְקַד), Piel מִצָּא (פִּקַּד), Hiph. הִמְצִיא (הִפְקִיד); 3 s. m. Imperf. Qal יִמְצָא (יִפְקַד), Niph. יִנְצָא (יִנְפְקַד), Inf. Const. Qal מִצָּא (פִּקֵּד), etc.

(b) **With affirmatives.**

(1) Before the **vowel** affirmatives (וּ, י, אֶ) there is no difference from the strong verb.

(2) Before the **consonantal** affirmatives ה, נִי (not נָה), the ל' always quiesces in a preceding vowel, viz. *qamets* in Perf. Qal (except in verbs middle E, as מָלֵא *be full*, which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs ל'), e. g. 1 s. Perf. Qal מִצַּאתִי, מִלֵּאתִי (פִּקַּדְתִּי), Niph. נִמְצַאתִי (נִפְקַדְתִּי).

(3) Before ה the ל' always quiesces in *seghol* (like verbs ל'), e. g. 3 pl. f. Impf. Qal תִּמְצַאנה, 2 pl. f. Imperat. Qal מִצַּאנה.

(c) Sometimes the silent א falls out, e. g. 1 s. Perf. Qal מִצַּתִּי (for מִצָּאתִי). Some of the verbs א"ל have forms after the analogy of verbs ה"ל, e. g. אָטַט sin, Part. Qal חָטַט (not חָטַט), מָלַל *be full*, 3 s. m. Impf. Piel יִמְלֵל. See also above, b. 2, 3.

(d) The Perf. with ו consec. does not throw the tone forward in verbs א"ל (cf. § 228), e. g. וַיִּמְצָאֵתִי *and I will find* (וַיִּפְקְדֵתִי).

253. **Verbs ה"ל**, as הִלֵּךְ *reveal, make bare*. The ה simply represents a final vowel sound; the original third radical was ו or י, and in many of the forms י reappears.

(a) **Where ה is final it remains**, and is thus pointed:—

in **all** Perfects ה־

in **all** Impfs. ה־

in **all** Imperats. ה־

in **all** Inf. Abs. ה־

in **all** Parts. ה־ (except Pass. Qal ה־).

All Inf. Const. have the fem. ending ת and end in ות, e. g. Qal הִלֹּת (cf. §§ 244 b, 247 b. 1).

(b) **Before consonantal affirmatives the ה reverts to the original י**, which quiesces in a preceding vowel, viz. י־ in all Impfs. and Imperats., י־ in Perf. Qal, י־ in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between י־ and י־: e. g. 3 pl. f. Impf. Qal הִתְגַּלְּתֶּנּוּ (הִתְגַּלְּתֶּנּוּ), 1 s. Perf. Qal הִגַּלְתִּי (הִגַּלְתִּי), Pual הִגַּלְתִּי (הִגַּלְתִּי), Hiph. הִגַּלְתִּי (הִגַּלְתִּי) and הִגַּלְתִּי (הִגַּלְתִּי).

(c) **Before vowel affirmatives the ה entirely disappears**, e. g. 3 pl. Perf. Qal הִגְלוּ (הִגְלוּ), 2 f. s. Impf. Niph. תִּגְלִי (תִּגְלִי). But 3 s. f. of all Perfs. ends in תה, e. g. Qal הִגְלָתָהּ (הִגְלָתָהּ). A rarer form is הִגְלָתָהּ.

(d) **The Jussive forms need special notice.** All the Imperfs. (except Pual and Hoph.) have shortened

forms which are used with ו consec. These arise by the dropping of the ending הַ, e. g. יִגְלֶה, Jussive יִגַּל. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways:—(1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach*; (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

Examples:—

	VERB.		IMPF.	WITH ו CONSEC.
(1)	שָׁתָה <i>drink</i>		יִשְׁתָּה	וַיִּשְׁתָּ
	רָאָה <i>see</i>		יִרְאָה	וַיִּרְאָה
(2)	גִּלָּה <i>reveal</i>	Qal	יִגְלֶה	וַיִּגְלֶה
		Hiph.	יִגְלֶה	וַיִּגְלֶה
	עָלָה <i>go up</i>	Qal & Hiph.	יַעֲלֶה	וַיַּעֲלֶה
	שָׁעָה <i>look</i>		יִשְׁעָה	וַיִּשְׁעָה
(3)	רָאָה <i>see</i>		יִרְאָה	וַיִּרְאָה 3 s. f.
(4)	שָׁבָה <i>take captive</i>		יִשְׁבָּה	וַיִּשְׁבָּה
	גִּלָּה <i>reveal</i>	Piel	יִגְלֶה	וַיִּגְלֶה

Note—One verb וִי occurs frequently in Hithp., viz. שָׁתָה, Hithp. *bow oneself down*. The form is really Hithpalel (with final radical doubled), and the penultimate ה hardened to ו. Thus 3 s. Perf. הִשְׁתַּחֲוָה (= הִשְׁתַּחֲוָה), 3 s. Impf. יִשְׁתַּחֲוֶה, 3 pl. Impf. יִשְׁתַּחֲוּוּ (for the transposition of ש and ת, see § 206, *Obs.* 1). The shortened Impf. with ו consec., by dropping the הַ and letting the final ו quiesce in *shureq*, becomes וַיִּשְׁתַּחֲוֶה *and he bowed down*.

254. **The Substantive Verb** הָיָה *be* has the following peculiarities:—

- When the first ה would naturally be pointed with sheva vocal, it has, if initial, *chateph seghol*, after preformatives, *simple sheva vocal*.
- The Jussive Impf. is יִהְיֶה, with ו consec. וַיִּהְיֶה, in pause וַיִּהְיֶה, with ו copulative וַיִּהְיֶה.

Thus :—

PERF.	IMPERF.	IMPERAT.	
3 s. m. הִיָּה	3 s. m. יִהְיֶה	2 s. m. הִיָּה	Inf. Abs. { הִיָּה הִיָּה
3 s. f. הִיָּתָה	etc.	2 s. f. הִיָּי	
2 s. m. הִיָּתָה		2 pl. m. הִיָּי	Inf. Const. הִיָּתָה
etc.	Jussive יִהְיֶה		With prefix בְּהִיָּתָה
2 pl. m. הִיָּתָם			

A Niphal is also found, נִהְיָה *it has happened*.

The verb חִיָּה *live*, closely resembles הִיָּה.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

TABULAR SUMMARY.

	Strong Verb.	ל"א	ל"ה
Qal Perf. 3 s.	פָּקַד	מָצָא	גָּלָה
„ „ 1 s.	פָּקַדְתִּי	מָצָאתִי	גָּלִיתִי
„ „ 3 pl.	פָּקְדוּ	מָצְאוּ	גָּלוּ
„ Inf. Const.	פָּקַד	מָצָא	גָּלוּת
„ Impf. 3 s.	יִפְקֹד	יִמָּצֵא	יִגָּל
Hiph. Perf. 1 s.	הִפְקַדְתִּי	הִמְצָאתִי	הִגָּלִיתִי
			הִגָּלִיתִי
Qal Impf. with ו consec.	וַיִּפְקֹד	וַיִּמָּצֵא	וַיִּגָּל
Hiph. „ „ „	וַיִּפְקֹד	וַיִּמָּצֵא	וַיִּגָּל

Exercise xxxiii.

ON VERBS ל"א.

1. נִקְבְּצוּ פְּלִשְׁתִּים¹ וַיָּבֹאוּ וַיַּחֲנוּ בְּשׁוּגָם¹ וַיִּקְבֹּץ שָׂאוֹל
אֶת-כָּל-יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבָּעַ¹ : 2. וַיֵּרָא שָׂאוֹל אֶת-

מִחֲנֶה² פְּלִשְׁתִּים וַיֵּרָא³ וַיַּחֲרֹד לְבוֹ מְאֹד : 3. קָרָא
 אָכִישׁ¹ אֶל־דָּוִד וַיֹּאמֶר אֵלָיו⁴ חַי יְהוָה⁵ כִּי יֵשֶׁר אַתָּה
 וְטוֹב בְּעֵינַי צִאתְךָ⁶ וּבִאֲדָה⁶ אִתִּי⁴ בַּמִּחָנֶה כִּי לֹא־
 מִצָּאתִי בְךָ רָעָה מִיּוֹם בִּיאָה אֵלַי עַד־הַיּוֹם הַזֶּה :
 4. קָרָאתִי בְיוֹם צָרָה וַאֲחַלְצֶךָ אָמַר יְהוָה : 5. יֵצֵר יְהוָה
 אֱלֹהִים מִן הָאָדָמָה כָּל־חַיִּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ : 6. אָמַר
 הָאָדָם אֶל־אֱלֹהִים אֶת־קוֹלְךָ שָׁמַעְתִּי בְּגֶן וַאֲיִרָא כִּי
 עִירִם אֲנִכִּי וַאֲחַבָּא : 7. חָנְנוּ⁷ יְהוָה וְשֵׂא⁷ פִּשְׁעֵינוּ :
 8. הִגִּיד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבִּקֵּשׁ שְׂאוּל לַהֲמִיתְךָ⁸
 וְעַתָּה הַשְׁמֵר־נָא וְנַחֲבֹאת : 9. יִדְּךָ יְהוָה תִּמְצָא
 אֶת־שִׁנְאִיְךָ :

¹ Proper name. ² § 157. I. ³ יֵרָא. ⁴ § 182. ⁵ *lit.* 'Jehovah, a Living One,' i. e. as Jehovah liveth. ⁶ Inf. Const. ⁷ Imperat. ⁸ מוֹת.

Exercise xxxiv.

ON VERBS ל"ה.

1. קָרָא הָאָדָם שֵׁם אִשְׁתּוֹ¹ חַוָּה² כִּי הִיא הִיְתָה אִם
 כָּל־חַי : 2. אִישׁ כִּי³ יָכָה נֶפֶשׁ אָדָם מוֹת יוֹמָת :
 3. אָמַר אֱלֹהִים לְנֹחַ² עֲשֵׂה לָךְ תֵּבַת עֲצֵי גִפְרִי קָנִים
 תַּעֲשֶׂה אֶת־הַתֵּבָה : 4. וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ
 יְהוָה : 5. לַחֲכָמָה הָטָא אֲזַנְיָה : 6. הוּא רַב אֶת־יוֹצְרוֹ
 הַיֹּאמֵר חָמָר לִיצְרוֹ מַה־תַּעֲשֶׂה : 7. בַּעֲבֹר⁴ אַבְרָם
 בָּאָרֶץ וַיֵּרָא יְהוָה אֵלָיו¹ וַיֹּאמֶר לְזַרְעְךָ אֶתֵּן אֶת־
 הָאָרֶץ הַזֹּאת וַיְבִן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו :

8. וַיַּעֲתֶק מִשֵּׁם הַהֶרֶה⁵ מִקֶּדֶם לְבֵית-אֵל וַיֵּשׁ⁶ שָׁם
 אֱהֱלָה⁷ : 9. אָמְרָה רְבָקָה אֶל-עֶבֶד אֲבִרְהָם שְׁתָּה
 אֲדֹנִי וַתִּמְהַר וַתֵּרֶד פָּדָה עַל יָדָה וַתִּשְׁקָהוּ : 10. וַתָּכַל
 לְהִשְׁקָתוֹ וַתֹּאמֶר גַּם לְגַמְלִיךָ אֲשָׂאב עַד אִם-⁸כָּלוּ
 לְשֵׁתִת : 11. יְהִי⁹ עֲמֶה יֵהוּה וְגַם יַעֲנֶה בְיוֹם צָרָה :
 12. וַאֲקָד וַאֲשַׁתְּחִי¹⁰ לִיֵּהוּה אֲשֶׁר הִנַּחֲנִי בְּדַרְכֵי :
 13. אָמַר שְׂאוּל אֶל-תְּהִי⁹ יָדִי בְּדוֹד וַתְּהִי בּוֹ יָד
 פְּלִשְׁתִּים : 14. אָמַר יֵהוּה אֶל-דָּוִד לֹא תִסּוּר חֶרֶב
 מִבֵּיתְךָ עַקֵּב כִּי בִזְתִּנִּי : 15. וַיֵּצֵר¹¹ הַמֶּלֶךְ אֶת-יֹאבָב
 לְאֹמֶר לֹאֵשׁ לִי לְנַעַר לְאַבְשָׁלוֹם² וְכָל-הָעָם שָׁמְעוּ
 בְּצִוֹת הַמֶּלֶךְ אֶת-יֹאבָב עַל-דָּבָר אַבְשָׁלוֹם² : 16. יֵהוּה
 אָמַר וַיְהִי⁹ הוּא צִוָּה וַיַּעֲמֹד :

¹ § 162. ² Proper name. ³ 'if any one.' ⁴ Inf. Const. ⁵ ה local.
⁶ נָשָׂה § 253 d. 1. ⁷ For the more usual אֱהָלָה. ⁸ 'until that.' ⁹ § 254.
¹⁰ שָׁחָה § 253, note. ¹¹ Piel Impf. Apoc.

LESSON XXVIII.

NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91-93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132-162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.

257. Nouns are formed from the verbal root by—

1. Changing the vowels.

a. Nouns with one vowel.

b. Nouns with two vowels.

2. Doubling a radical.

3. Prefixing a servile.

4. Affixing a servile.

Verbal type.

פָּקַד (with suff. פְּקָדִי).

פָּקַד, פְּקֻדָּה, פְּקֻדָּה (§ 198 a).

פָּקַד.

מִפְקִיד, cf. § 194.

Cf. § 194.

258. Some nouns have only one vowel.

1. **Monosyllables proper**, i. e. Segholates (4). These are explained in §§ 151–153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems :—

ע"ו	מָוֶת <i>death.</i>	זַיִת <i>olive.</i>	בַּיִת <i>house.</i>
with suff.	מוֹתוֹ	זַיִתוֹ	בַּיִתוֹ
plural	מוֹתָיִם	זַיִתָּיִם	(irreg. § 162.)
ל"ה	פֶּרִי <i>fruit.</i>	אַרִּי <i>lion.</i>	חֲלִי <i>sickness.</i>
with suff.	פְּרִיו	(אַרְיוֹ)	חֲלִיו
plural	(none.)	אַרְיוֹת	חֲלָיִים

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical**, or in which the middle radical has become quiescent.

These are the nouns from stems ע"ע, ע"י, and ל"ה.

ע"ע (§ 155). עַם *people.* אִם *mother.* חֹק *statute.* הַר *mountain.*

with suff. עַמִּי אִמִּי חֻקִּי הָרִי (for הָרִי)

ע"י. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קִים), שִׁיר *song*, יוֹם *day*, רוּחַ *spirit.*

b. With middle rad. absorbed (cf. Perf. קָם = קָוָם), רָם *high*, נָר *stranger*.

These have unchangeable vowels (§ 138 c) and must be distinguished from the next class.

ל"ה. The following monosyllables are probably from roots ל"ה. They vary between the second and third declensions.

	<i>hand.</i>	<i>blood.</i>	<i>fish.</i>	<i>tree.</i>	<i>friend.</i>	<i>son.</i>	<i>name.</i>
	יָד (2)	דָּם (2)	דָּג (2)	עֵץ (2)	רֵעַ (2)	בֵּן (3)	שֵׁם (3)
with suff.	יָדִי	דָּמִי	דָּגִי	עֵצִי	רֵעִי	בְּנִי	שְׁמִי
plural	יָדַיְם	דָּמַיְם	דָּגַיְם	עֵצַיְם	רֵעַיְם	בְּנֵי	שְׁמוֹת
	(dual)					(irreg.)	

Note the irregularities יָדְכֶם *your hand*, דָּמְכֶם *your blood* (not יָדְכֶם, דָּמְכֶם).

The irreg. nouns אָב *father*, אָח *brother*, resume the lost ה as י in const. and before suff. (see § 162, and cf. verbs ל"ה).

A few monosyllables have lost a נ, as אָף *nostril*, for אָנֶף; dual אֶפַיִם.

259. **Most nouns**, however, formed by simple vowel change, are **dissyllabic**.

The following examples show the more usual combinations of vowels:—

2nd Decl. ā in penult. דָּבָר *word*, יָשָׁר *upright*, זָקֵן *old*, קָטָן *little*, גָּדוֹל *great*, עָצוּם *strong*, נָבִיא *prophet*.

ā in ultima (דָּבָר as above), לֵב *heart*, עוֹלָם *age*.

3rd Decl. כֹּהֵן *priest*, אוֹיֵב *enemy*.

6th Decl. ל"ה. רֹעֶה *shepherd*, שָׂדֶה *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sheva. These come under the 1st Decl., e.g. פִּסְלִי *idol*, כְּרוּב *cherub*, חֲמוֹר *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of ה, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. **Various noun-forms have an affinity to Piel** with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 b), and it is the second vowel which determines the declension.

שַׁבָּת (2) *sabbath* (with suff., irreg. dagh. שַׁבָּתוֹ), יְבֵשָׁה (2) *dry ground*, חַטָּא (1) *sinner*, עִוֵּר (3) *blind*, צַדִּיק (1) *righteous*, גִּבּוֹר (1) *hero*.

Note especially חָרָשׁ (2) *smith* (for חָרַשׁ, the — of penult. being therefore unchangeable).

In a few nouns from roots ע"ו there is a doubled stem, e. g. גַּלְגַּל *wheel* (cf. § 249 f).

261. **The most frequent noun preformatives** are מ and ת.

Nouns formed by the prefix מ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

2nd Decl. מִשְׁפָּט *judgment*, מָקוֹם *place*, מֵאֵכָל *food*, מִשְׁכָּן *dwelling*, מַתָּן *gift* (פ'').

3rd Decl. מוֹפֵת *sign*, מִזְבֵּחַ *altar*.

5th Decl. ע"ע. מִגֶּן *shield* (ג'נ).

6th Decl. ל"ה. מַעֲשֵׂה *deed*.

Nouns formed by the prefix ת are in general abstract feminines in ה־, e. g. תִּקְוָה *hope*, תּוֹרָה *law* (פ''), תַּרְדֵּמָה *deep sleep*.

Less frequent preformatives are א, ה, and י, this last especially in proper names formed from Impf. Qal, e. g. יִצְחָק *Isaac*, יַעֲקֹב *Jacob*. But this must not be confounded with the prefix יְהִי or יִי, often found in proper names as an abbreviation of יְהוָה, e. g. יְהוֹיָכִין, יְהוֹיָקִין *Jehoiakim* (see § 263).

262. **The most frequent noun affirmative** is ך, especially in the endings ך־ and ךֿ, generally found in abstracts, e. g. קִנְיָן (2) *gain*, קִרְבָּן (2) *offering*, בְּטָחוֹן (2) *confidence*. Other abstract endings are ית־ and יתֿ, e. g. רֵאשִׁית (1) *beginning*, מַלְכוּת (1) *kingdom*.

The ending י־ is usually *gentilic*, as מוֹאָבִי *Moabite*; it is also found in the ordinal numbers (§ 268).

263. **Compound nouns** are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָב *father* (e. g. אַבְרָם *Abram*, אֲבִיגַיִל *Abigail*, אֵלִיאָב *Eliab*), בֵּן *son*, בַּיִת *house* (constr.), and the Divine Name under the forms אֵל and יְהוָה (shortened into יְהוֹ, יִי,

and יְהוֹשֻׁעַ, e. g. יִשְׁמָעֵאל *Ishmael*, אֶלְעָזָר *Eleazar*, יְהוֹשֻׁעַ *Joshua*, אֲבִיָּה *Abijah*.

Obs.—The word צֶלֶמָוֶת, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. σκιά θανάτου, Vulg. *umbrā mortis*), as if compounded of צֶלֶם *shadow* and מָוֶת *death*, is almost certainly simple and stands for צֶלֶמְמוֹת, formed from צֶלֶם *shadow*, with suffix ית (§ 262); so R.V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for sheva with gutturals must be remembered.

Nouns from פ"ן stems with prefixed מ, as מִתֵּן.

Nouns from ע"ע stems, as עֵם, מִגֵּן (§§ 258. 2, 261).

Nouns from פ"י stems, as מוֹפֵת.

Nouns from ע"י stems, as יָר, רֶם, שִׁיר, יוֹם, בֵּית, מִנֵּת.

Nouns from ל"ה stems, as מַעֲשֶׂה, שָׂדֶה, יָד, פָּרִי.

Exercise xxxv.

ON MISCELLANEOUS NOUNS (WITH INFINITIVES AND PARTICIPLES).

Analyse, translate, and identify the Verbal Stem of the following words:—

וְנִעַרְתִּיהָ	וְאֶהְלִים	תִּקְוֹת	מִשְׁחָקִים	פְּהֲגִים
בְּתוֹרַת	מִשְׁעָרִי	בְּאֶהְלִי	אֶכְלֶכֶם	הַגְּמָלִים
נִשְׁמַת	בְּאַפִּיו	בְּגִשְׁתּוֹ	תוֹעֵבַת	לְאַהֲבִי
בְּתִי	לְתַתָּהּ	לְאַסְרָהּ	לְשִׁמְשׁוֹן	חַיִּים
תִּהְלֹתִי	קִדְקְדוֹ	רָגְלוֹ	מַחֲשָׁבוֹת	לְבַבָּהּ
בְּתִי	בְּעֵינֶיהֶם	זֵית	אִמִּי	הַהָרִים
אַפִּיקָהּ	רָמוֹת	עֵינִים	רוּחָהּ	עָרִיכֶם
וּפְרִים	דָּמוֹ	לְאַכְלָהּ	וּלְמִקְוָהּ	שׁוֹבָהּ
וְהָעֵנִים	הַנְּקִיִּים	אַחֲתוֹ	יָדִי	וְשִׁמוֹ
רָעָהּ	בְּפִיו	אֲבִיהָ	וּקְשָׁתָהּ	תְּלִיקָהּ

LESSON XXIX.

THE NUMERALS.

I. The Cardinals.

265. Let the student first note the following **peculiarities**.

- (1) The numeral *one* is an **adjective**, and, like other adjectives, follows and **agrees in gender** with its noun.
- (2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.
- (3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versa*. They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.
- (4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no construct state and stand either before or after their noun.

Obs.—The apparent disagreement in gender is thus explained. The numeral is a fem. abstract substantive, cf. Gk. *trias*, *triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

With Masc. Nouns.		With Fem. Nouns.	
ABSOLUTE.	CONSTRUCT.	ABSOLUTE.	CONSTRUCT.
אֶחָד ¹	אֶחָד	1 אֶחָת (p. f. אֶחָת)	אֶחָת
שְׁנַיִם	שְׁנַיִ	2 שְׁתַּיִם ²	שְׁתַּיִ ²
שְׁלֹשָׁה	שְׁלֹשָׁת	3 שְׁלֹשׁ	שְׁלֹשׁ
אַרְבָּעָה	אַרְבָּעַת	4 אַרְבַּע	אַרְבַּע
חֲמִשָּׁה	חֲמִשָּׁת	5 חֲמִשׁ	חֲמִשׁ
שֵׁשׁ	שֵׁשֶׁת	6 שֵׁשׁ	שֵׁשׁ

With Masc. Nouns.		With Fem. Nouns.	
ABSOLUTE.	CONSTRUCT.	ABSOLUTE.	CONSTRUCT.
שְׁבַעַה	שְׁבַעַת 7	שְׁבַע	שְׁבַע 7
שְׁמֹנָה	שְׁמֹנַת 8	שְׁמֹנָה	שְׁמֹנָה 8
תְּשַׁעָה	תְּשַׁעַת 9	תְּשַׁע	תְּשַׁע 9
עֶשְׂרָה	עֶשְׂרַת 10	עֶשֶׂר	עֶשֶׂר 10
אַחַד עָשָׂר } עֶשְׁתֵּי עָשָׂר ³ }	. . . 11	אַחַת עֶשְׂרֵה } עֶשְׁתֵּי עֶשְׂרֵה ³ }	. . . 11
שְׁנַיִם עָשָׂר ⁴ } שְׁנֵי עָשָׂר ⁴ }	. . . 12	שְׁתֵּים עֶשְׂרֵה } שְׁתֵּי עֶשְׂרֵה }	. . . 12
שְׁלֹשָׁה עָשָׂר	13	שְׁלֹשׁ עֶשְׂרֵה	13
אַרְבָּעָה עָשָׂר	14	אַרְבַּע עֶשְׂרֵה	14
etc.	etc.	etc.	etc.
עֶשְׂרִים 20		שְׁלֹשׁ מֵאוֹת 300	
שְׁלֹשִׁים 30		אַרְבַּע מֵאוֹת 400	
אַרְבָּעִים 40		אַלְפָּה 1,000	
חֲמִשִּׁים 50		אַלְפַּיִם 2,000	
שִׁשִּׁים 60		שְׁלֹשַׁת אַלְפִּים 3,000	
שִׁבְעִים 70		אַרְבַּעַת 4,000	
שְׁמֹנִים 80		רַבָּה, רַבּוּא, רַבּוֹ 10,000	
תְּשַׁעִּים 90		רַבּוֹתַיִם 20,000	
constr. מֵאָה } pl. מֵאוֹת }	מֵאָה 100	שְׁלֹשׁ רַבּוֹת 30,000	
	מֵאֵת 200	אַרְבַּע רַבּוּא 40,000	
		שְׁתֵּים עֶשְׂרֵה רַבּוֹ 120,000, etc.	

¹ A plural אֶחָדִים is used in the sense of *some*.² Corruptions of

שְׁנַיִם, שְׁנֵי: hence the daghesh.

³ עֶשְׁתֵּי probably means *one*, cf.Assyrian ishtin, *one*.⁴ Not *constructs* but shortened forms of שְׁנַיִם; so perhaps אֶחָד in *eleven*.

267. The following points should be noted in explanation of the above list of numerals :—

- (a) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עָשָׂר, fem. עֶשְׂרֵה) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.
- (b) *Twenty* is the plural of *ten*; but *thirty*, *forty*, etc. are the plurals of the corresponding units.
- (c) The units are added to the tens by ׀ and, e.g. *twenty-six* is עֶשְׂרִים וְשֵׁשׁ or שֵׁשׁ וְעֶשְׂרִים. In the earlier O.T. books the unit generally precedes, in the later it generally follows the ten.
- (d) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַמָּה *cubit*, אִישׁ *man*, אֶלֶף *thousand*, יוֹם *day*, כֶּסֶף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*.

The numeral 100 מֵאוֹת generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

2. The Ordinals.

268. The ordinal numbers are **adjectives**, agreeing with and following their noun like other adjectives. The ordinal *first* רִאשׁוֹן is derived from ראש *head, beginning*, with the suffix ן (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix '— (§ 262), with an inserted '— before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

Masculine.		Feminine.	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
רֵאשׁוֹן	רֵאשׁוֹנִים	1st ראשונה	ראשונות
שְׁנִי	שְׁנַיִם	2nd { שְׁנִייה שְׁנִית }	שְׁנִיּוֹת
שְׁלִישִׁי	שְׁלִישִׁים	3rd { שְׁלִישִׁייה שְׁלִישִׁית }	שְׁלִישִׁיּוֹת
רְבִיעִי	רְבִיעִים	4th רְבִיעִית	רְבִיעִיּוֹת
{ חֲמִישִׁי חֲמִשִּׁי }	חֲמִישִׁים	5th חֲמִישִׁית	חֲמִישִׁיּוֹת
שְׁשִׁי	שְׁשִׁים	6th שְׁשִׁית	שְׁשִׁיּוֹת
שְׁבִיעִי	שְׁבִיעִים	7th שְׁבִיעִית	שְׁבִיעִיּוֹת
שְׁמִינִי	שְׁמִינִים	8th שְׁמִינִית	שְׁמִנִּיּוֹת
תְּשִׁיעִי	תְּשִׁיעִים	9th תְּשִׁיעִית	תְּשִׁיעִיּוֹת
עֲשִׂירִי	עֲשִׂירִים	10th עֲשִׂירִית	עֲשִׂירִיּוֹת

270. Some peculiarities of usage may be noted.

- (a) In expressing dates cardinals may always be used, e. g.
בִּשְׁנַת שְׁלוֹשׁ *in the third year*, בְּאַחַד¹ לַחֹדֶשׁ *on the first of the month*.
- (b) Some substantives expressing *weight, measure, time* may be omitted after numerals, e. g. אֶלֶף בָּסָף *a thousand (shekels) of silver*, שֵׁשׁ שְׁעָרִים *six (seahs) of barley*, בְּאַחַד לַחֹדֶשׁ *on the first (day) of the month*.
- (c) Distributive numerals are expressed by the repetition of the cardinal, e. g. שְׁנַיִם שְׁנַיִם *two by two*. Numeral adverbs may be expressed by the *fem.* cardinals, e. g. אַחַת *once*, שִׁבְעַת *seven times*; also by the ordinals, e. g.

¹ For ל, denoting the genitive relation, see § 273, note 2.

שְׁנִית *second time*. Once is also expressed by פַּעַם (lit. *a stroke*), twice by פַּעַמִּים (lit. *two strokes*), thrice by שְׁלוֹשׁ פַּעַמִּים (*three strokes*).

(d) According to § 267. c, d, such an expression as *twenty-five years* will be חֲמִשׁ וְעֶשְׂרִים שָׁנָה; it may, however, also be written with the noun repeated, חֲמִשׁ שָׁנִים וְעֶשְׂרִים שָׁנָה.

Exercise xxxvi.

ON THE NUMERALS.

1. לָקַח לוֹ¹ לֶמֶךְ² שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֲדָה² וְשֵׁם הַשְּׁנִית צִלָּה² : 2. נִוְלְדוּ לְנוֹחַ שְׁלֹשָׁה בָּנִים שֵׁם² חָם² וַיָּפֶת² : 3. פָּדַרְלֶעֶמֶר² מֶלֶךְ עֵילָם² וְשְׁלֹשָׁה מְלָכִים אֲחֵרִים אֲשֶׁר אָתוּ עָשׂוּ מִלְחָמָה אֶת-חֲמִשָּׁת מְלָכִים אֲשֶׁר עֲבָדוּהוּ³ שְׁתֵּים עָשָׂרָה שָׁנָה וְשְׁלֹשׁ-עָשָׂרָה שָׁנָה מָרְדּוּ : 4. הָיוּ כָּל-יָמֵי אָדָם אֲשֶׁר חִי⁴ תִּשְׁעַ מֵאוֹת שָׁנָה וְשְׁלֹשִׁים שָׁנָה וַיָּמָת⁵ : 5. וְכָל-יָמֵי מֶתוֹשֶׁלַח² הָיוּ תִּשְׁעַ וְשָׁשִׁים שָׁנָה וַתִּשְׁעַ מֵאוֹת שָׁנָה : 6. בְּשָׁנָת⁶ שֵׁשׁ-מֵאוֹת שָׁנָה לַחֲיֵי-נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה עָשָׂר יוֹם לַחֹדֶשׁ⁷ בַּיּוֹם הַזֶּה הִמָּטִיר אֱלֹהִים עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : 7. וְהַפִּיִּם גָּבְרוּ מְאֹד מְאֹד⁸ עַל-הָאָרֶץ וַיִּכְסּוּ כָּל-הַהָרִים הַגְּבוּהִים חֲמִשׁ עָשָׂרָה אַמָּה מִלְּמַעְלָה : 8. וּמִכָּל הַבְּהֵמָה הַטְּהוֹרָה לָקַח לוֹ¹ נָח אֶל-הַתְּבָה שְׁבָעָה שְׁבָעָה⁹ אִישׁ וְאִשְׁתּוֹ : 9. שְׁלֹשׁ מֵאוֹת אַמָּה אָרְךָ הַתְּבָה חֲמִשִּׁים אַמָּה רָחְבָּהּ וְשְׁלֹשִׁים אַמָּה קוֹמָתָהּ : 10. וַיִּגְבְּרוּ הַפִּיִּם עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאָת יוֹם וַיְהִי בְּאַחַת וָשֵׁשׁ

מאות שנה לחיי⁷ נח בראשון באחר¹⁰ לחדש⁷ חרבו
 המים מעל הארץ: II. שבע פעמים השתחוה¹¹
 יעקב ארצה¹² עד-גשתו עד-אחיו: I2. שרפים עמדו
 מפעל ליהוה יש כנפים יש כנפים⁹ לאחר בשמים
 יכסה פניו ובשמים יכסה רגליו ובשמים יעופה:

¹ Here reflexive, *to himself*. ² Proper name. ³ § 187. I. ⁴ 3 s.
 Perf. Qal of חָיָה = חַיִּי. ⁵ § 249 g. ⁶ Lit. 'in the year of the 600 years,'
 i. e. in the year which completed them. ⁷ For the ל see § 273. ⁸ Repe-
 titition with intensive force. ⁹ § 270 c. ¹⁰ § 270 b. ¹¹ Hithp. שָׁחָה,
 §§ 206. Obs. I, 253 note. ¹² ה local.

LESSON XXX.

THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

Adverbs of Place.

¹ אֵי, אֵי } <i>where?</i>	⁵ ³ שָׁמָּה <i>thither.</i>	אֲחֹרָי <i>behind.</i>
² אֵי-זֶה } <i>here.</i>	הֵנָּה } <i>hither.</i>	⁶ ⁵ מִבֵּית <i>inside.</i>
כֹּה, פֹּה } <i>here.</i>	הֵלֵם } <i>hither.</i>	⁶ ⁵ מִחוּץ <i>outside.</i>
זֶה, בָּזֶה } <i>here.</i>	⁴ מִמַּעַל <i>above.</i>	⁷ ⁵ מִקְדָּם <i>on the east.</i>
³ שָׁם <i>there.</i>	⁴ מִתַּחַת <i>below.</i>	⁸ ⁵ מִיָּם <i>on the west.</i>
⁴ ³ מִשָּׁם <i>thence.</i>	נֶגֶד <i>in front.</i>	

Notes.—1. May take pronominal suffixes, *אֵי* *where is he?* *אֵיכָּה* *where art thou?* *אֵימָם* *where are they?*

2. Similarly *אֵי-כִּנּוֹה* *whence?*

3. These *demonstrative* adverbs may be made *relative* by a preceding *אֲשֶׁר* just as demonstrative pronouns, § 187. 1: thus, *אֲשֶׁר שָׁם* *where*, *אֲשֶׁר מִשָּׁם* *whence*, *אֲשֶׁר שָׁמָּה* *whither*.

4. For the *כֵּן* in these compounds compare the Lat. *a dextra*, Gk. *ἐκ δεξιᾶς*, lit. *off from the right hand*, i. e. *on the right hand side*.

5. With *ה* local (p. 79 foot-note). But *שָׁמָּה* is sometimes = *שָׁם* *there*.

6. Lit. *on the house side*, *on the street side*.

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

Adverbs of Time.

<i>אָז</i> <i>then.</i>	<i>יוֹמָם</i> <i>by day.</i>	² <i>אַחֲרֵי כֵּן</i> <i>afterwards.</i>
<i>מֵאֲזֵ</i> <i>of old.</i>	<i>לַיְלָה</i> <i>by night.</i>	³ <i>לְפָנִים</i> <i>formerly.</i>
<i>עַתָּה</i> <i>now.</i>	<i>אֶתְמוּל</i> }	<i>עוֹלָם</i> }
<i>מַתִּי</i> <i>when?</i>	<i>תְּמוּל</i> } <i>yesterday.</i>	<i>לְעוֹלָם</i> } <i>for ever.</i>
<i>עַד מַתִּי</i> <i>how long?</i>	<i>מָחָר</i> <i>to-morrow.</i>	<i>תָּמִיד</i> <i>perpetually.</i>
<i>הַיּוֹם</i> <i>to-day.</i>	<i>שְׁלֹשׁ</i> <i>three days ago.</i>	<i>נֶצַח</i> }
<i>כִּיּוֹם</i> <i>directly.</i>	¹ <i>עוֹד</i> <i>yet, again.</i>	<i>לְנֶצַח</i> } <i>always.</i>

Notes.—1. With a negative, *לֹא עוֹד* *no more*. With suffixes, *עוֹדֵנִי* *he is yet, or is he yet?* so *עוֹדֶךָ*, etc.

2. Lit. *after it was so*.

3. Cf. the preposition *לְפָנַי* *before*, § 182.

Adverbs of Manner.

<i>אֵיךְ</i> }	<i>כֵּן, כֹּה</i> <i>so, thus.</i>
<i>אֵיכָּה</i> } <i>how?</i>	¹ <i>מְאֹד</i> <i>exceedingly.</i>

Adverbs of Manner (*continued*).

$\left. \begin{array}{l} \text{אֱמִן} \\ \text{אֱמָנָם} \end{array} \right\}$	<i>truly.</i>	גַּם	<i>also.</i>
אֶד, אֶזֶן	<i>certainly.</i>	יַחַד	<i>together.</i>
אִילִי	<i>perhaps.</i>	לְבַד^2	<i>alone.</i>
אִף	<i>also, even.</i>	$\text{כֵּן} \dots \text{כֵּן}$	<i>as . . . so.</i>
		רַק	<i>only.</i>

Notes.—1. Also expressed by הִרְבָּה (hiph. inf. abs. רָבָה *increase*): e. g. $\text{וְאִשְׁנָה הִרְבָּה מְאֹד}$ *and I have erred greatly*. Other inf. abs. (chiefly hiphil) are used as adverbs, e. g. הֵיטִיב *well*, הִשְׁכֵּם *early*.

2. With suffixes, לְבַדִּי *I alone*, לְבַדְךָ *thou alone*, etc.; e. g. $\text{לֹא־אֶחָד לְבַדִּי לִשְׂאת}$ *I am not able alone to bear (all this people)*; $\text{לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ}$ *it is not good for the man to be alone*.

Negative Adverbs.

לֹא^1 (Gk. οὐκ) <i>not.</i>	בִּלְי, בִּלְי^4 <i>not (poetical).</i>
אַל^2 (Gk. μή) <i>not.</i>	לְבַלְתִּי^5 <i>not.</i>
אֵין, אֵין^3 <i>there is not.</i>	פֶּן^6 <i>lest.</i>

Notes.—1. לֹא is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (a) to express a negative answer, *no*; (b) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue, לֹא תִגְנוֹב *thou shalt not steal*, etc.; (c) in interrogative sentences = הֲלֹא (Lat. *nonne*), e. g. לֹא תִשְׁמַר *dost thou not keep watch?* (d) to form negative compounds with other words, e. g. לֹא־כֹחַ *not-strength*, i. e. *weakness*; לֹא־חָכָם *not-wise*, i. e. *foolish*; note especially, $\text{לֹא} \dots \text{כָּל}$ *not-all*, i. e. *none*, the whole of the *all* being denied.

2. אַל is used with the Jussive Impf. (§ 219 b) to express negative entreaty or prohibition. אַל־תִּגְנוֹב *do not (I pray you) steal* (cf. לֹא). The entreaty is emphasized by an added נָא (§ 275),

e. g. *אֶל-נָא תְּהִי מְרִיבָה* *let there not, I pray, be strife*. The full form of the Impf. is occasionally found.

3. *אֵין*, const. *אֵין*, is properly a noun meaning *nothingness*. It is used for the negative copula *is not*, and generally stands in the constr. state before what it negatives, e. g. *אֵין לֶחֶם* (also *לֶחֶם אֵין*) *there is no bread*; *אֵין עֲשֶׂה-טוֹב אֵין גַּם אֶחָד* *there is none that doeth (part.) good, not even one*. With suffixes: *אֵינִי, אֵינְךָ, אֵינָנו, אֵינְכֶם, אֵינָם* *I am not, thou art not, etc.*; e. g. *הַיָּלָד אֵין* *the boy is not*. If *אֵין* has a verbal predicate the verb must be in the participial form, e. g. *אֵין נָתַן* *straw is not given*, *אֵין יָדַע* *thou knowest not*, *אֵין מְשַׁלֵּחַ* *he does not send*. The opposite of *אֵין* is *יֵשׁ*, *יֵשׁ* *there is*; with suff. *יֵשְׁךָ, יֵשְׁנוּ, יֵשְׁכֶם*.

4. *בִּלְ* and *בְּלִי* are mainly poetic. The former is used in the senses both of *לא* and *אֵין*; the latter chiefly = *without*, *בְּלִי מַיִם* *without water*.

5. *לִבְלִיתִי* is generally used before the infin. const. = *not to*, *לִבְלִיתִי בוא* *not to come*.

6. *פֶּן* *lest*, after verbs of fearing, expressed or understood, *פֶּן יִשְׁלַח יָדוֹ* *lest he put forth his hand*.

Adverbs of Cause.

מִדּוּעַ	}	<i>wherefore? why?</i>		לָהֵן	}	<i>therefore.</i>
בְּמָה				לָכֵן		
לָמָּה, לָמָּה				עַל-כֵּן		
עַל-מָּה						

Interrogative Adverbs.

הֲ	<i>whether?</i> (Lat. <i>num</i> , - <i>ne</i>).	אִם הֲ	<i>whether or?</i>
הֲלֹא	<i>whether not?</i> (Lat. <i>nonne</i>).		(Lat. <i>utrum an</i>).

Note.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by *הֲ*, prefixed to the first word in the clause, *הֲשֹׁמֵר אָחִי* *am I my brother's keeper?* (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes *הֲ* to the first clause, *אִם* to the second.

POINTING OF ה INTERROGATIVE.

Before non-gutturals with a vowel	הֹ
„ „ with sheva	{ הֶ (implicit dagh. forte) or הִ (dagh. forte), rare.
Before gutturals with qamets (ā or ō)	הֶ
„ „ not with qamets	הֶ

273. The following are some of the principal Prepositions.

Prefix Prepositions.

בִּ in, on, at ; with, by (instrumental). מִן, מִי from.
לִ towards, to, for, with respect to.

Notes.—1. For the pointing of these prefixes, see p. 51 ; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בְּבֵית in the house, בַּשַּׁעַר at the gate, בְּכֹחַ with strength ; frequently with inf. const., בִּפְקֹד in visiting, בִּפְקֹדִי in my visiting, i.e. when I visit, etc. לִ expresses in general the dative relation to, for ; also a wider relation, with respect to, often to be translated as a genitive, e.g. מִזְמוֹר לְדָוִד a psalm of David, בְּאַחַר לַחֹדֶשׁ on the first (day) of the month. It is used with a dependent inf. const., חָדַל לְפָקֵד he ceased to visit ; often of purpose, בָּא לְפָקֵד he came to visit. It is often used after the verb to be, to express apposition, or becoming : ' It shall be to Jehovah for a name,' לְשֵׁם.

The various uses of מִן, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

Other Prepositions.

אַחֲרַי after (place and time).	בְּעֵד on account of.
אֶל towards, to.	בְּתוֹךְ in the midst of.
אֵת with.	יַעַן on account of.
בֵּין between.	לְפָנַי before (place and time).

Other Prepositions (*continued*).

עַד <i>unto.</i>	עִם <i>with.</i>
לְמַעַן <i>because of.</i>	סָבִיב <i>around.</i>
עַל <i>upon.</i>	תַּחַת <i>beneath, instead of.</i>

Note.—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

Coordinate Conjunctions.

וְ ¹ <i>and.</i>	אוֹ <i>or.</i>
אֲךֹּ <i>but, yet, only.</i>	אוֹ אוֹ <i>either or.</i>
אֲףִי <i>also.</i>	גַּם <i>also.</i>

Note 1.—For the pointing of וְ, see p. 46, *note*. For the so-called ‘vav conversive,’ see § 223 sq.; and for the various uses of this conjunction, § 294.

Subordinate Conjunctions.

Purpose and Result.	Cause.
אֲשֶׁר, לְמַעַן אֲשֶׁר <i>in order that.</i>	אֲשֶׁר
כֵּן, אֵל <i>lest, that not.</i>	בְּאֲשֶׁר
Time.	יַעַן אֲשֶׁר <i>because,</i>
אַחֲרֵי <i>after.</i>	כִּי <i>since.</i>
אֲשֶׁר, כִּי <i>when.</i>	תַּחַת כִּי
בְּעוֹד <i>while.</i>	תַּחַת אֲשֶׁר
טָרַם, בְּטָרַם <i>before.</i>	Condition.
עַד, עַד כִּי } <i>until.</i>	לוֹ, אִם <i>if.</i>
עַד אֲשֶׁר }	לוֹלֵא, כִּי אִם <i>if not.</i>
Substance.	Comparison.
אֲשֶׁר, כִּי } <i>that (ὅτι in re-</i>	כַּאֲשֶׁר <i>just as.</i>
ported speech).	Concession.
	עַל, אִם, גַּם כִּי <i>although.</i>

See note in
Addenda Et
Corrigenda

Note.—The manifold use of the relative particle אשר should be noted. Compare also §§ 187, 272, note 3 (p. 140).

275. The following may be classed as **Interjections**:—

אוי, הוי, הוי <i>woe! alas!</i>	הָלֵלָה <i>far be it!</i> (Gk. <i>μὴ γένοιτο</i>).
אָמֵן <i>be it so!</i>	
הֶם <i>silence!</i>	נָא <i>pray!</i>
הָבֵה, הָבֵה, הָבֵה <i>come!</i> (Lat. <i>age, agite</i>).	אֶם-נָא <i>oh that!</i>
אָהָה <i>ah!</i>	אַל-נָא <i>do not, I pray!</i>

Notes.—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle הֵן *lo! behold!* (properly *here, here is*); with suffixes הֵנִי, in pause הֵנִי and הֵנִי *behold me, here I am*. Similarly, הֵנּוּ; הֵנּוּ, הֵנּוּ; הֵנּוּ, הֵנּוּ. It is construed with a participle (like אֵין, p. 142), e. g. הֵנִי נָתַן *behold I give*.

Exercise xxxvii.

ON THE PARTICLES.

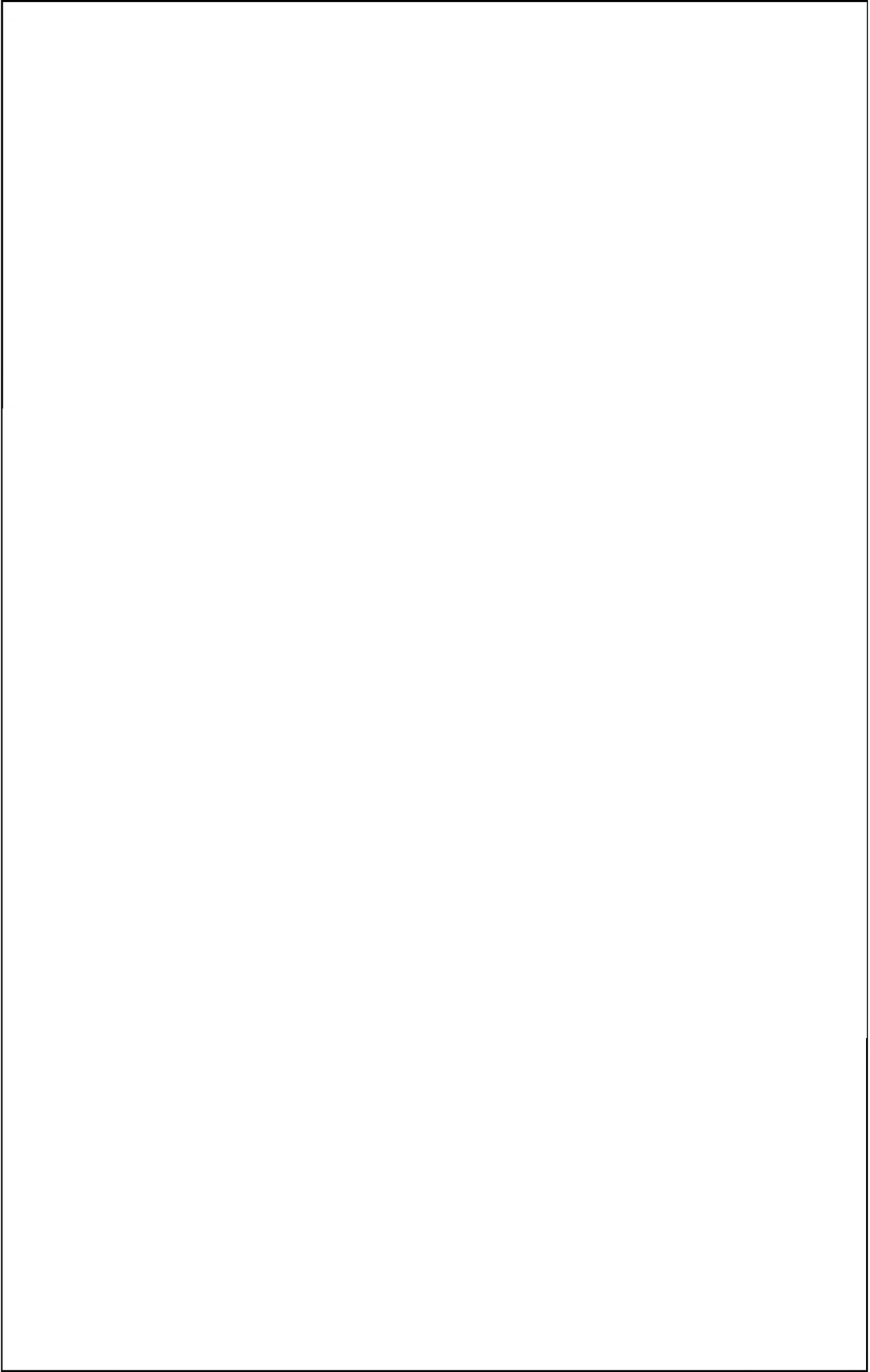
1. וַיֹּאמֶר אֲכֵן נִדְעָה הַדָּבָר : 2. וַיִּדְעוּ כִּי-אֲנִי יְהוָה לֹא
- אֶל-הַנֶּחֱם דְּבַרְתִּי לַעֲשׂוֹת לָהֶם הַרְעָה הַזֹּאת : 3. וַעֲתָה
- מָתִי אֶעֱשֶׂה גַם-אֲנֹכִי לְבֵיתִי : 4. וַיֹּאמֶר פִּינְחָס¹ בֶּן-
- אֶלְעָזָר¹ הַכֹּהֵן אֶל-בְּנֵי-רְאוּבֵן¹ וְאֶל-בְּנֵי-גָד¹ וְאֶל-בְּנֵי
- מְנַשֶּׁה¹ הַיּוֹם יִדְעֻנוּ כִּי-בָתוּכֵנוּ יְהוָה : 5. וְהָיָה חֹמֶמָה
- מִחוּץ לַבַּיִת סָבִיב סָבִיב² : 6. וְנִגְלָה כְבוֹד יְהוָה וְרָאוּ
- כָּל-בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֶּר : 7. וְאַתָּה קַח-לָךְ
- מִכָּל-מֵאֲכָל אֲשֶׁר יֵאָכֵל וְאֶסְפַּת אֵלֶיךָ וְהָיָה לָךְ וּלְהֶם
- לְאֹכְלָה : 8. וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי עָשִׂיתָ
- זֹאת אֲרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה :

9. וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ
 אֶעֱשֶׂה-לוֹ עֵצָר כְּנֶגְדּוֹ³: 10. וַיֹּאמֶר יְהוָה אֶל-קַיִן¹ אִי
 הָבֶל¹ אֲחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
 11. וַיְהִי מֵאִזְּ הַפֶּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל-אֲשֶׁר יֵשׁ-לוֹ
 וַיִּבְרַךְ יְהוָה אֶת-בֵּית הַמִּצְרִי בְּגִלְלִי יוֹסֵף¹ וַיְהִי בִרְכַּת
 יְהוָה בְּכָל-אֲשֶׁר יֵשׁ-לוֹ: 12. אֶל-מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר-
 עָשָׂה שָׁם בְּרֹאשְׁנָה⁴ וַיִּקְרָא שָׁם אֲבֶרֶם¹ בְּשֵׁם יְהוָה:
 13. וַיֹּאמֶר אֲדֹנָי אִם-נָא מִצְּתִי חֵן בְּעֵינֶיךָ אֶל-נָא תַעֲבֹר
 מֵעַל עֲבֹדָה: 14. וַיֵּרָא יַעֲקֹב¹ כִּי יֵשׁ-שָׁבֶר בַּמִּצְרִיִּם¹
 וַיֹּאמֶר יַעֲקֹב¹ לְבָנָיו לָמָּה תִתְרָאוּ⁵: 15. וַיֹּאמֶר הִנֵּה
 שָׁמַעְתִּי כִּי יֵשׁ-שָׁבֶר בַּמִּצְרִיִּם¹ רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשָּׁם:
 16. וְאֲנִי הִנְנִי מֵבִיא אֶת-הַמָּבּוּל מִיָּם עַל-הָאָרֶץ לְשַׁחַת
 כָּל-בָּשָׂר אֲשֶׁר-בּוֹ⁶ רוּחַ חַיִּים⁷ מִתַּחַת הַשָּׁמַיִם:

¹ Proper name.² Adverb, strengthened by repetition, *all round*.³ 'as before him,' i. e. *meet for him*.⁴ From ראשון *beginning* (seeראש) fem. form with prep., *at first*.⁵ Hithpael, *look on one another*.⁶ § 187. 1.⁷ Phrase, *the breath of life*.

PART III.

READING LESSONS AND EXERCISES.



PART III.

READING LESSONS AND EXERCISES.

CHAPTER I.

NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

THE SIMPLE SENTENCE.

276. *a. Subject, Copula and Predicate.* The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (הוא) *the youngest*; Job xxviii. 28, *The fear of the Lord, it* (היא) *wisdom*, i. e. 'is the youngest,' 'is wisdom.'

Obs.—The Predicate is often placed first, as 'Good is the word,' Isa. xxxix. 8. The Article marks the Subject.

b. The Verb as Predicate. 'The Verb agrees with its Subject in Gender, Number and Person.' Apparent exceptions

to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלָגִים *and there shall be rivulets*; Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיָּבֹאוּ אֲנָשִׁים *and there came men*.

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvii. 30, אֲנִי אַעֲשֶׂה כְּדְבָרְךָ *I will do according to thy word*; specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, אַתָּה תִּתֵּן *thou shalt give*, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יִמְשָׁל-בְּךָ *he shall rule over thee*; Ps. cxviii. 7, וְאֲנִי אֶרְאֶה *and I shall see*.

d. The old substantives, שׁ *existence* and אֵין (const. אֵין) *nothingness*, are used as particles combining subject and copula in one, 'there is (or was),' 'there is (or was) not,' Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא-יֵשׁ is used instead of אֵין, *There is no daysman between us*, and in Ps. cxxxv. 17, יֵשׁ and אֵין are combined, *Neither is there any breath in their mouths*; the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like '(they) say,' plur.; '(one) says,' sing.; for *it is said*, are frequent in Hebrew with all verbs (Fr. *on dit*). Thus Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל (one) *called its name Babel* = 'its name was called'; Job xxxiv. 20, יָסִירוּ אֶבֶיר (they) *take away a mighty one* = 'a mighty one is taken away' (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הַפּוֹף רֹשָׁעִים (there is) *overthrowing (to) the wicked*, i.e. 'they are overthrown.'

f. A Participle is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם *and the Spirit of God (was) brooding over the face of the waters*. This verse illustrates all three usages—the Copula emphatically expressed (הָיְתָה), the Copula omitted, and the participial Predicate.

VERB AND OBJECT.

277. *a.* As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the ‘mark of the accusative,’ אֶת (with maqqeph אֶת־), is generally employed, as in Gen. i. 1, אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *the heavens and the earth*. For pronominal suffixes with אֶת, the ‘accusative’ of pronouns, see § 179.

Obs.—This accusative sign must be distinguished from the preposition אֶת, אֶת־ *with*. The forms with pronominal suffixes are distinct (as אֶת־וּ, אֶת־הוּ), but otherwise there is occasional ambiguity, as Gen. iv. 1, קָנִיתִי אִישׁ, אֶת־יְהוָה *I have gotten a man with the help of Jehovah* (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—‘a man even Jehovah’; but this view is now generally abandoned.

b. Verbs, both transitive and intransitive, often take a **cognate accusative**, as to ‘see a sight,’ to ‘think a thought,’ etc. See Gen. i. 29, זָרַע זֶרַע *seeding (producing) seed*; Prov. xxii. 23, הָיָה לַיהוָה מִלְּבָבָם *will strive their strife* (plead their cause); also Ps. xiv. 5, *feared a fear*; 2 Sam. xii. 16, *fasted a fast*; Lam. i. 8, *sinned a sin*; so with adjuncts, Gen. xxvii. 34, *cried an exceeding great and bitter cry*.

c. Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is שָׁמַע *hear*, as Gen. iii. 8, *they heard the voice* אֶת־קוֹל *of the Lord*; but ver. 17, *thou hast hearkened to the voice* לְקוֹל *of thy wife*. Again, Deut. xxxiii. 7, *hear, Lord, the voice* קוֹל, without אֶת־ *of Judah*; but Gen. xxi. 17, *God hath hearkened to the voice* אֶל־קוֹל *of the lad*. (Compare Gk. ἀκούειν, with acc. or gen.)

d. Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit *at* or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, הֵלֵךְ צְדָקוֹת walking (in) righteousness; Ps. cvii. 26, יַעֲלֶי שָׁמַיִם they ascend (to) heaven; Gen. vi. 13, מְלֵאָה הָאָרֶץ חָמָס the earth was full (of) violence, etc.

e. **A Double Object** (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man (of) dust* אֶת-הָאָדָם עָפָר; *Joseph nourished his father (with) bread*; *He asked life (of) Thee*; *To teach the children of Israel the bow*. In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, הִרְאִיתָ עַמִּי קִשָּׁה Thou hast caused thy people to see adversity. Verbs of clothing have this construction, as 1 Sam. xvii. 38, וַיִּלְבֹּשׁ שָׂאוֹל אֶת-דָּוִד מָדִיו Saul clad David (with) his apparel. So Ex. xxix. 5, Isa. l. 3, etc.

TENSES AND MOODS.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect incompleteness**. 'The tenses,' says Dr. Driver, 'mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the *date* at which an action takes place, they only indicate its *character* or *kind*; the three stages, of incipency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect¹.'

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220–222. For the idiom known as **Vav Conversive**, see §§ 223–227, and for **Vav Consecutive**, § 228. For the **Cohortative** and **Jussive Imperfect**, see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

¹ On the Use of the Tenses in Hebrew, Introd., p. 3.

- (1) Ideally complete; ver. 1, הָלַךְ, עָמַד, יָשַׁב *walketh, standeth, sitteth*, the fixed and permanent character. So ver. 3, הָיָה *he is*.
- (2) Incomplete, because repeated; ver. 2, יְהַנֵּה *meditateth*; 3, יָתַן *yieldeth* (its fruit); יָבֹל *withereth*; יַעֲשֶׂה *doeth*; יִצְלַח *prospereth*; 4, תִּדְּרֶנּוּ *driveth it away*; 5, יִקְמוּ *standeth*; 6, הָאֵבֶר *perisheth*.

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle יוֹדֵעַ *knoweth* gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. **Conditional.** The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

Perf.: Isa. i. 9, לָעֲמָרָה דְּמִינוּ בְּסוֹדֵם הָיִינוּ *We should have been as Sodom, we should have resembled Gomorrah*; Gen. xliii. 14, בְּאִשֶּׁר שָׁכַלְתִּי שָׁכַלְתִּי *If I am bereaved, I am bereaved*.

Imperf.: Ps. xxiii. 4, לֹא-אֵירָא . . . בִּי-אֵלֶיךָ *Even should I go, I should not fear*.

280. **Potential** (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, מִכָּל עֵץ-הָגֶן אָכַל תֹּאכֵל *of every tree of the garden thou mayest freely eat*; Job ix. 2, וַיִּמָּחֶר-יִצְדָק אֲנוּשׁ, וְכִי יִצְדָק אֲנוּשׁ *but how can man be just with God?* This Imperfect is often preceded by a Particle denoting contingency, as כִּי *that*, בְּעֵבֹר *to the end that*, בֹּל *that not*, etc. See § 274, p. 144.

281. **Optative.** A wish is expressed by the Imperfect, often followed by the Particle נָא, § 275. Ps. vii. 4-6, *If there be iniquity in my hands, . . . יִרְדֵּף אוֹיֵב נַפְשִׁי may an enemy persecute my soul!* ver. 10, וְיִמְרֹנָה רַע רְשָׁעִים *Oh let the wickedness of the wicked come to an end!*

282. **Interrogative.** In direct questions the prefix הֲ is regularly used with the first word in the sentence: Gen. iv. 9, הֲשֹׁמֵר אָחִי אָנֹכִי *(am) I my brother's keeper?* The answer expected may be affirmative or negative; but הֲלֹא expects the affirmative (Lat. *nonne*); Gen. xxvii. 36, הֲלֹא-אֶצְלָתָ לִּי בְרָכָה *hast thou not*

reserved a blessing for me? The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, **אָהָרְאָהָם אֵלֶּיךָ בִּיְאֹמֶר אֱלֹהִים** *hath God indeed said?* Especially in cases of deep emotion, as 2 Sam. xviii. 29, **שָׁלוֹם לְנֶעֱר לְאַבְשָׁלוֹם** (is) *the young man Absalom safe?* See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, **לֹא תִשְׁמֹר עַל-חַטָּאתִי** *dost Thou not watch over my sin?*

For *disjunctive* questions the general form is **הֲ . . . אִם** (*utrum . . . an*), as 1 Kings xxii. 15, **הֲנִגְלֶה . . . אִם-נִחְדָּל** *shall we go . . . or shall we forbear?*

For *indirect* questions הֲ is also used, as Gen. viii. 8, **לִרְאוֹת הַמַּיִם הֲקֻלּוּ** *to see whether the waters were abated.* Sometimes **אִם**, as Song vii. 13, **אִם-פָּרְחָה הַגֶּפֶן הֲנִפְּנָה** *let us see whether the vine hath budded.*

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with **לֹא**, as in the Ten Commandments; or by **אַל** = Gk. *μή*. See § 272, p. 141, notes.

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, **יְהוָה בְּרֵךְךָ . . . וְרָאָה** *Jehovah shall bless thee . . . and see thou*, i. e. 'thou shalt see,' *the good of Jerusalem*; 2 Sam. xxi. 3, **וְיָבִרְכֶּנּוּ** *wherewith shall I make atonement*, and *bless ye*, i. e. 'that ye may bless.'

284. **Infinitives** (§ 193, p. 75). a. **The Infinitive Absolute** expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, **אָלֶּה וּכְחָשׁ וְרָצַח וְנָאֵף וְגָנַב וְנָאֵף** *swearing, and breaking faith, and killing, and stealing, and committing adultery*; so 2 Chron. xxxi. 10, **וְיֵאָכְלוּ וְיִשְׂבְּרוּ וְיִשְׂמְרוּ** *to eat and to be satisfied and to have to spare*, are infinitives put elliptically for 'we have eaten,' etc. But the chief use of the Infinitive Absolute is as an intensive of its own verb, Gen. ii. 17, **מֵת תָּמוּת** *to die thou shalt die*, i. e. 'thou shalt surely die'; Isa. vi. 9, **וְרָאוּ וְלֹא יֵרְאוּ וְשָׁמְעוּ וְלֹא יִשְׁמְעוּ** *hear ye to hear and see ye to see*, i. e. 'hear ye indeed . . . see ye indeed.' Sometimes it occurs in place of a finite verb, especially of the imperative, as Deut. v. 12, **שָׁמֹר** *observe the Sabbath-day*.

b. The Infinitive Construct is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man* הָיֹוֹת הָאָדָם *alone is not good*; or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in*, וְיָצֵאתְךָ וְבֹאֲךָ וְשָׁבְךָ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing* הָדָעַת *good and evil*. Its most frequent use, however, is with prepositions, as בְּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to*; note also the phrase, לֵאמֹר *so as to say*, to be rendered *saying*.

285. **Participles** (§ 193, p. 75). *a.* The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַמֵּאֲמִין *the believing one* = 'he who believes'; Job v. 10, הַנִּתֵּן *who giveth*, etc. (Compare Gk. ὁ πιστεύων, ὁ δούς.)

b. In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall*; Amos ix. 11, *The tabernacle of David that is fallen*; Isa. xxx. 13, *As a breach ready to fall*, are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative**.

NOUNS.

286. **Apposition.** Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow*; Gen. xxxix. 1, *a man, an Egyptian*. Often with proper names, 1 Kings iv. 1, הַמֶּלֶךְ שְׁלֹמֹה. See § 289, note *d*.

NUMBER.

287. *a.* **Pluralis excellentiae.** The Divine Names אֱלֹהִים, אֱלֹהֵי, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes*; according to some of the older Christian

grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרָא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קְדוֹשִׁים הוּא אֵל-קָנוּא, *God is holy, He is a jealous God*.

Obs.—The sacred Name יהוה *Jehovah* or *Yahweh*, is always singular, never takes the Article, and is never in the construct state. Such phrases as יהוה צְבָאוֹת *Jehovah of hosts* really contain an ellipsis of אֱלֹהֵי or אֲדֹנֵי *Jehovah* (God or Lord) *of hosts*. See § 99. With prefixes, the (*k^{ethibh}*) pointing of the Name is as for אֲדֹנֵי, thus בְּיְהוָה, קִיְיָהוָה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים *six wings, six wings* (to each); Deut. xiv. 22, שָׁנָה שָׁנָה *year by year*; 1 Chron. ix. 32, שַׁבַּת שַׁבַּת *every Sabbath*. Sometimes with !: Deut. xxxii. 7, דּוֹר-דּוֹר *many generations*; Ps. lxxxvii. 5, אִישׁ וְאִישׁ *this and that man*, R.V.; Ps. xii. 3, בְּלֵב וְלֵב *with heart and heart* (with a double heart, duplicity); Prov. xx. 10, אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה *stone (weight) and stone, ephah and ephah*, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, יָדַיִם וְרַגְלָיִם *weak hands and tottering knees*.

CASE.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. **The Absolute Case.** A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God, His way is perfect*; Ps. lxxiv. 17, '*Summer and winter, thou hast made them*'; Isa. xi. 10, '*The root of Jesse, unto Him shall the nations seek.*'

b. The special use of the plural construct, אֲשֶׁר־ *the blessings of*, may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is*.

289. **Genitive.** a. The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article*. When a pronominal affix is required, it is affixed to the *Noun governed*. Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' הַר קִדְשִׁי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

b. The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness*; xlv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, חַמַּס הַיֹּשְׁבִים *the violence of the inhabitants*, but Obad. 10, חַמַּס אָחִיךָ *the violence of thy brother*: in the former case, 'the violence committed by the inhabitants,' in the latter, 'the violence done to thy brother.'

c. The possessive relation is often denoted by the prefix לְ. Thus, Gen. xxix. 9, *Rachel came with the flock* אֲשֶׁר לְאָבִיהָ *which (was) to her father*, i. e. 'her father's flock.' Especially in the titles to many Psalms: מְזִמּוֹר לְדָוִד *a Psalm (belonging or attributed) to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of לְ is not always the same, as לְמִנְצִיחַ *for the Precentor*: and *perhaps* in the superscription to Ps. xlii, etc., *for the sons of Korah*, the temple choir.

d. Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, שֶׁקֶלִי זָהָב *shekels of gold*; 1 Sam. xvii. 7, שֶׁקֶלִים בַּרְזֶל *shekels of iron*. So Ezra viii. 21, הַנָּהָר אַחָוָה *the river Ahava*; 1 Chron. v. 9, הַנָּהָר פָּרַת *the river Euphrates*; but 2 Kings xxiii. 29, and many other places, נָהָר פָּרַת *the river Euphrates*, lit. 'the river of Euphrates'; Gen. xxiii. 2, קִרְיַת אַרְבַּע (Kirjath-Arba) *the city of Arba*; (compare Lat. *urbs Roma* or *urbs Romae*.) See further § 294.

290. **Dative.** Generally expressed by the preposition לְ or

לִּי. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, לְעֹשִׁיר הָיָה צֹאן, *a rich man had a flock*.

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, נָתַתְּנִי Thou hast given to me; Neh. ix. 28, וַיִּזְעָקוּךָ and they cried to Thee.

291. **Accusative.** a. For the Objective uses of the noun, with or without אֶת (את־), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as הַיּוֹם *to-day*; חֹשֶׁךְ שְׁלֹשֶׁת יָמִים *darkness for three days*; (and perhaps Ps. cxxvii. 2, יִתֵּן לִירֵדוֹ שָׁנָא *He giveth to His beloved in sleep*)¹; *space* (how large); *manner*, as בְּטָח *security*; 1 Sam. xii. 11, וַתֵּשְׁבוּ בְטָח and ye dwelt securely (but often with לְ, as Job xi. 18, לְבִטָּח תִּשְׁכָּב thou shalt rest securely). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, רַק הַכִּסֵּא אֲנִי לְמִפְּנֵי הַמֶּלֶךְ only with regard to the throne will I be greater than thou.

292. **Vocative.** For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, הַיָּם רָאָה וַיָּנָס the sea saw it and fled, with ver. 5, מַה־לָּךְ הָיָה כִּי תָנוּס what (happened) to thee, O sea, that thou fleest? the noun being identical in both clauses. So Isa. xlii. 18, Hear, ye deaf, and look, ye blind! (הַחֲרָשִׁים, הַעֵוְרִים); Deut. xxxii. 1, הֶאֱזִינוּ הַשָּׁמַיִם give ear, ye heavens!

Obs.—But in these cases, ‘the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.’—Gesenius.

293. **Ablative.** For the prepositions בְּ *in, at, on*, and מִן (מִן) *from*, see § 273.

ADJECTIVES.

294. a. For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

¹ Luther: *Seinen Freunden gibt er es schlafend*, see R.V. marg.

with participles. The following idioms must be especially noted :

A wise father, אָב חָכָם.

The wise father, הָאָב הַחָכָם.

The father is wise, חָכָם הָאָב.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as :

This day, הַיּוֹם הַזֶּה, Gen. vii. 13.

The sword turning every way, הַחֶרֶב הַמִּתְהַפֶּכֶת, Gen. iii. 24.

Obs.—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural: and are masculine if the nouns are of different genders, as Gen. xviii. 11, אֲבִרָהֶם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old*. Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֲדָה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man*, *woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

Substitutes for Adjectives. The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness, waters of rest*; Isa. xxxiii. 17, *a land of distances* = 'a far-off' or 'wide-stretching land.'

Occasionally, apposition takes the place of the genitive construction, and thus 'true words' may be written either דְּבָרֵי אֱמֶת *words of truth*, Eccl. xii. 10, or אִמְרֵי אֱמֶת *words (that are) truth*, Prov. xxii. 21.

b. Quality or attribute is often denoted by the use of words such as *son*, *lord*, etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years*; Job v. 7, בְּנֵי רֶשֶׁף *the sons of flame*, i.e. 'the sparks.' Similarly, בַּעַל *lord*, as *a lord of wing*, Prov. i. 17, for 'a winged thing.'

c. The Divine Name is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God*; lxxx. 11, *cedars of God*. Sometimes לְ is used; as of Nineveh, Jonah iii. 3, עִיר-גְּדוֹלָה לֵאלֹהִים *a city great before God*.

Degrees of Comparison. **d.** For the preposition מִן as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, *a brother offended — than a strong city*, where A.V. and R.V. supply the words *is harder to be won*. Elliptical constructions are exemplified in such phrases as Job xlii. 3, Ps. cxxx. 1, נִפְלְאוֹת מִמֶּנִּי (more) *wonderful things than I* (can understand), 'too wonderful for me'; Isa. x. 10, פְּסִילֵיהֶם מִירוּשָׁלַם *their graven images* (were more) *than* (in) *Jerusalem*.

A Verb often carries a Comparative force, being also followed by מִן, as Gen. xxxvii. 3, *Israel loved Joseph* (more) *than מִן all his sons*; 2 Sam. i. 23, מְנַשְּׁרִים קָלוּ מֵאַרְיֹת גְּבִירֵי *they were swifter than eagles, they were stronger than lions*.

e. For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlii. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְּדוֹלָם וְעַד-קִטְנָם *from their great (one) even unto their little (one)* = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בְּ, as Prov. xxx. 30, גְּבוּרַת בְּבֵהֱמָה *strongest among beasts*; Song vi. 1, הַיָּפָה בְּנָשִׁים *the fairest among women*. Compare Luke i. 28.

The adverb מְאֹד *very* gives a superlative force to an adjective, as Gen. i. 31, טוֹב מְאֹד *very good*; Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מְעֹלָה מְעֹלָה *very high*; מְטָה מְטָה *very low*; Eccl. vii. 24, עֶמֶק עֶמֶק *very deep*.

NUMERALS.

295. For the general construction of the Numerals, see §§ 265–269.

It should be noticed that כָּל (כָּל-) *all* is really a substantive, ‘the whole’ or ‘totality’; hence is unaffected by the gender or number of the word to which it refers; כָּל-הָאָרֶץ *all the earth*; כָּל-הַגּוֹיִם *all the nations*; the predicate (verb or adjective) usually agreeing with the noun. But כָּל- prefixed to a singular noun without the Article means *every*: לֹא with *all* is a denial of the whole = *not any*, as Gen. iii. 1.

PRONOUNS.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xliii. 11, אֲנִי אֲנִי יְהוָה, *I am Jehovah*; lvii. 6, הֵם הֵם לְרִלָּהּ, *they, they are thy lot*.

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוּא for both genders. For the feminine it is pointed הִיא, to be read הִיא as if by a perpetual *q^erî*.

297. *a.* For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle (‘an old demonstrative,’ *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.

Ex. vi. 26, *This is (these are) Aaron and Moses, which the Lord said to them* = to whom the Lord said.

Gen. xliv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.

1 Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* אֲשֶׁר = whither the king hath not sent.

b. For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (כִּי, כִּי, לִי, מִן), see the *Lexicon*.

c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made*, יָפֵל בְּשִׁחַת יָפְעָל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what*; as Gen. xviii. 17, הַמְכַפֶּה אֲנִי הַמְכַפֶּה אֲנִי עֹשֶׂה מֵאֲבָרָהֶם אֲשֶׁר אֲנִי עֹשֶׂה shall I hide from Abraham *what I am doing?* (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֶת (אֶת־), as in Prov. iii. 12, אֶת אֲשֶׁר־יֵאָהֵב יְהוָה whom the Lord loveth. So Gen. xlv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him*, i. e. 'him who has no helper': אֵין עֹזֵר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שׁ (rarely שׁ) followed by daghesh forte ('in compensation for the omitted שׁ', Gesenius). Thus, Ps. cxxiv. 6, שׁלֹא נִתְּנָנוּ שׁלֹא נִתְּנָנוּ who hath not given us up (for אֲשֶׁר לֹא). Lam. ii. 16, שׁקִוִּינָהּ הַיּוֹם שׁקִוִּינָהּ the day which we looked for; also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שְׁהוּא, or שׁ takes sheva, as Eccl. iii. 18, שְׁהֶם; once gamets, Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative הַ sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מְקוֹם זֶה יִסְדָּתָהּ the place that Thou hadst founded; Prov. xxiii. 22, שִׁמְעֵה לְאָבִיךָ שִׁמְעֵה לְאָבִיךָ Hearken to thy father that begat thee. See also Job xv. 17.

298. **Connection of Clauses.** The chief connective of words and sentences is the conjunction וְ (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as אוּ or, אֲזַ then, אַכֵּן certainly, אֵלֶּם perhaps, בְּעֵבוֹר in order to, לְמַעַן for the sake of, לָכֵן therefore.

'These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively

to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or*, *then*, *but*, *notwithstanding*, *howbeit*, *so*, *thus*, *therefore*, *that*, constantly appear, where the Hebrew has simply *וְ*. (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xliv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for* vain,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by *וְ*, the reader being left to discern the precise relation.

CHAPTER II.

READING LESSONS, WITH NOTES.

299. PRELIMINARY NOTE ON THE ACCENTS.

As in the following Reading Lesson (the Book of Ruth), the full scheme of Accents is employed, the names and uses of those not already described (§§ 81–87) must be briefly indicated.

a. The six chief Distinctives have been given: viz. *Silluq*, *Athnach*, *S'gholta*, *Zaqeph-qa'on*, *Zaqeph-gadhol*, and *Tiphcha*; with the general scheme of the accentuated sentence. The older Hebrew grammarians, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords* (*domini*) with the Conjunctives as their *Attendants* (*servi*). The Disjunctives were subsequently divided into *Emperors* (*imperatores*) and *Kings* (*reges*)—the six already enumerated; the next two classes being *Princes* (*duces*) and *Officers* (*comites*). Upon these the Conjunctive Accents wait as *Servants*; being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss¹.

b. It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 76.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus מִלֵּל (*milel*, § 77) is a preposition and pronoun, *with us*; מִלָּר (*milra*) is a verb. perf. 3 per. plural, *they built*.

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen. x. 21, שֵׁם הַזֶּה יֶפֶת הַגָּדוֹל (שֵׁם) might, apart from the accent, be rendered *Shem... the elder brother of Japheth*

¹ The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr. Wickes, *On the Accentuation of the Books of the Old Testament*; Prose and Poetical respectively (Clarendon Press).

or *the brother of Japheth the elder*. But the connective accent (*mêr'kha*, see below) on מֵרָכָה shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like Šegholta, p. 35 ; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their *Hebrew names*—names for the most part belonging to the post-biblical period of the language.

300. DISTINCTIVES: THIRD CLASS (*Duces*).

Rebhîa' ; see § 81 (רְבִיעַ resting), equivalent to a comma ; in shape like cholem, but usually found where a cholem would be impossible.

Zarqa (זֶרְקָה scattering), postpositive ; indicating a slight pause, subsidiary to Šegholta.

Pashṭa (פַּשְׁטָה extension), postpositive ; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashṭa is repeated, as Gen. i. 2, תְּהִי.

Yethîbh (יְתִיב reversed), prepositive ; a half-comma, equivalent to Pashṭa.

Tebhîr (תְּבִיר broken), somewhat less than a comma.

Shalsheth (שִׁלְשֵׁת chain), isolating the word by way of emphasis. Very rare in Old Testament prose.

301. DISTINCTIVES: FOURTH CLASS (*Comites*).

Pazer (פֹּזֵר disperser).

Qarnê Pharah (קַרְנֵי פָרָה horns of a heifer), otherwise known as פֹּזֵר גָּדוֹל Great Pazer.

Telîsha gedholah (תְּלִישָׁה גְּדוֹלָה great drawn-out ; a high note, emitted with effort), prepositive.

Geresh (גֵּרֶשׁ expulsion).

Gershayim (גֵּרְשָׁיִם), Double Geresh.

Pešîq (פְּשִׁיק *restrainer*), a perpendicular mark between two words. Gesenius gives it as פְּשִׁיק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

302. CONJUNCTIVE ACCENTS (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the 'lords,' however, preferring each his own 'servants' or 'servant,' according to certain complicated rules.

Munach (מוֹנַח *sustained*).

Mahpakh (מַהֲפָךְ *inverted*). Like Yethîbh in form; but the latter is *prepositive*. Sometimes pointed מְהַפֵּךְ.

Qadhma (קֹדְמָא *going before*). Like Pashta in form, only Pashta is *postpositive*. Also called אֶזְלָא *Azla*, 'going on,' i. e. not pausing in the melody.

Darga (דֶּרְגָּא *a trill*); attendant on Rebhîa' and Tebhîr.

Telîsha qetannah (תְּלִישָׁא קֶטְנָנָה *small drawn-out*). Compare the disjunctive *Telîsha g'dholah*.

Mêrekha (מֵירְכָא *prolonged*). Occasionally doubled (מֵירְכָא מֵירְכָא). Often attends Tiphcha.

Yerach (יֶרַח *moon*) like an inverted Athnach. Sometimes called גִּלְגָּל *wheel*, from its original circular shape. The words בֶּן יוֹמוֹ *son of its day*, i. e. 'a day old,' are sometimes added to יֶרַח.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives*; Rebhîa' with Geresh, and Mêrekha with Mahpakh (or Ôlè veyôrêd): *Conjunctives*; Mêrekha with Zarqa, and Mahpakh with Zarqa.

Note—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303.

THE BOOK OF RUTH¹.

CHAPTER I.

1. וַיְהִי בַיּוֹם שֶׁפָּט הַשִּׁפְטִים וַיְהִי רָעַב בְּאֶרֶץ וִילָךְ אִישׁ
 מִבֵּית לָחֶם יְהוּדָה לָגוֹר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי
 בָנָיו: 2. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם
 שְׁנֵי-בָנָיו מַחְלֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לָחֶם יְהוּדָה
 וַיָּבֹאוּ שְׂדֵי-מוֹאָב וַיְהִי-שָׁם: 3. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי
 וַתֵּשֶׂאֶר הִיא וּשְׁנֵי בָנֶיהָ: 4. וַיֵּשְׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת
 שָׁם הָאֶחָת עֲרָפָה וְשֵׁם הַשֵּׁנִית רֹת וַיָּשְׁבוּ שָׁם כְּעֶשֶׂר
 שָׁנִים: 5. וַיָּמָתוּ גַם-שְׁנֵיהֶם מַחְלֹן וְכִלְיוֹן וַתֵּשֶׂאֶר הָאִשָּׁה

CHAPTER I.

1. וַיְהִי § 254 *b*. This introductory וַיְהִי is regularly followed by another וַיְהִי § 298; *Now it came to pass . . . that* (lit. and) *there was a famine.* בַּיּוֹם in the days of, ב + יוֹם from יוֹם §§ 131, 162. *the judging of the Judges,* inf. const. and ptc. qal שֶׁפָּט. וִילָךְ and went, § 247 *b*. 1. *from Bethlehem Judah* לָגוֹר to sojourn, inf. const. qal; for qamets, see p. 46 note, and p. 51. וּשְׁנֵי בָנָיו in the district of, ב + שְׂדֵי pl. const. of שְׂדֵה § 162. וְאִשְׁתּוֹ § 162. *and two, his sons,* §§ 162, 265 (2).

2. אֱלִימֶלֶךְ § 263. נַעֲמִי No'omi (not Naomi), § 56. 1. וַיָּבֹאוּ 3 pl. impf. qal וַיָּבֹאוּ and they came, followed by simple accus. of place without preposition § 277 *d*, וַיְהִי 3 pl. impf. qal הָיָה § 254.

3. וַיָּמָת from מוֹת § 249 *g*. וַתֵּשֶׂאֶר 3 s. f. impf. niph. וַתֵּשֶׂאֶר and (she) was left, note agreement of verb with nearer subject, as ver. 6.

4. וַיֵּשְׂאוּ 3 pl. impf. qal וַיֵּשְׂאוּ § 244 *a*, for omitted daghesh § 38 *b*. לָחֶם § 176. וְשְׁנֵי בָנֶיהָ §§ 120, 262. הָאֶחָת § 266, 269. כְּעֶשֶׂר שָׁנִים from יָשַׁב § 247. 1 *b* (1). about ten years, § 265. 3, for masc. pl. of שָׁנָה § 122.

5. וַיָּמָתוּ 3 pl. impf. qal מוֹת, with defective *shureq*, §§ 18, 19, and died

¹ In the Notes, the sign ' or " marks the abridgement of a word in the text.

מִשְׁנֵי יְלָדֶיהָ וּמֵאִשָּׁהּ: 6. וְתָקַם הָיָא וְכִלְתִּיהָ וְתִשָּׁב
 מִשְׁדֵּי מוֹאֵב כִּי שָׁמְעָה בְּשֹׁדָה מוֹאֵב כִּי-פָקַד יְהוָה אֶת-
 עַמּוֹ לְתֵת לָהֶם לֶחֶם: 7. וַתֵּצֵא מִן-הַמָּקוֹם אֲשֶׁר הָיְתָה-
 שָׁמָּה וְשִׁתִּי כִלְתִּיהָ עִמָּה וַתִּלְכְּנָה בְּדֶרֶךְ לָשׁוּב אֶל-אֶרֶץ
 יְהוּדָה: 8. וַתֹּאמֶר נַעֲמִי לְשִׁתִּי כִלְתִּיהָ לִכְנֹה שְׁבִנָּה
 אִשָּׁה לְבֵית אִמָּה יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר
 עָשִׂיתֶם עִם-הַמֵּתִים וְעִמָּדִי: 9. וַיֵּן יְהוָה לָכֶם וּמִצָּאָן
 מְנוּחָה אִשָּׁה בֵּית אִשָּׁה וַתִּשָּׁק לָהֶן וַתִּשְׁאֲנָה קוֹלָן

ver. 8. יַעֲשֶׂה קרי

ver. 7. בִּנְיָא ש' רפה.

also the two of them. נִפְחַל niph., to be left (ver. 3), with following מִן, to be bereaved of. יְלָדֶיהָ from יָלַד (segholate) her children.

6. וְתָקַם from קָם § 249 g, for construction cf. ver. 3. וְכִלְתִּיהָ pl. of כָּלָה with 3 s. f. suff. מִשְׁדֵּי from שָׁדַב § 249 g. שָׁמְעָה 3 s. f. pf. qal שמע עם, his people, § 155. לָתֵת § 244 e, p. 46 note. לָהֶם pause form להם § 88.

7. וַתֵּצֵא 3 s. f. impf. qal יָצָא. וְשִׁתִּיהָ lit. which she was there, i. e. where she was, p. 140, note 3 and § 297 a; for daghesh in ש see § 37. 3. Massoretic note: in another copy (בְּנִסְחָא אֲחֵרָה) ש without daghesh; § 266 and foot-note². וְשִׁתִּי 'weak.' רָכָה 3 pl. f. impf. qal הִלָּךְ, לָשׁוּב, for form see on לגור ver. 1.

8. וַתֹּאמֶר § 246 a. לִכְנֹה 2 pl. f. imperat. qal הִלָּךְ § 247. 1 b (1). שְׁבִנָּה 2 pl. f. imperat. qal שָׁב go (ye), return ye, each (אִשָּׁה) to the house of her mother. יַעֲשֶׂה see § 97; the text has the ordinary impf. qal of עָשָׂה, viz. יַעֲשֶׂה, which must be taken in a jussive sense, may Jehovah show you mercy (lit. accomplish mercy with you); the margin substitutes the proper jussive form יַעֲשֵׂה § 253 d. בְּאִשָּׁר § 274. עָשִׂיתֶם 2 pl. m. perf. qal עָשָׂה § 253 b; for masc. see § 276 b, and cf. עִמָּכֶם. מֵתִים pteq. qal מֵת the dead ones. עִמָּדִי with me, a strengthened form of עִמִּי, cf. ver. 11.

9. וַיֵּן § 244 c impf. in jussive sense. מִצָּאָן, imperat., defectively written for מִצָּאנָה § 252 b. Jehovah give to you that ye may find, for imperat. see § 228, Obs. 1 and § 283. בֵּית accus. of place, § 291 b, at the house of. וַתִּשָּׁק 3 s. f. impf. qal נָשַׁק with לְ to kiss. וַתִּשְׁאֲנָה impf. qal נָשָׂא. וַתִּבְרָכָה impf. qal בָּרַךְ.

וּתְבַכֶּינָהּ : 10. וּתֹאמַרְנָה לָהּ כִּי-אֶתְּךָ נָשׁוּב לְעַמְּךָ :
 11. וּתֹאמַר נַעֲמִי שְׁבִנָּה בְּנֹתַי לָמָּה תִּלְכְּנָה עִמִּי הָעוֹד-
 לִי בָנִים בְּמַעֲי וְהָיוּ לָכֶם לְאִנְשִׁים : 12. שְׁבִנָּה בְּנֹתַי
 לָכֵן כִּי זָקַנְתִּי מִהָיֹוֹת לְאִישׁ כִּי אָמַרְתִּי יֵשׁ-לִי תִקְוָה גַם
 הָיִיתִי הַלֵּילָה לְאִישׁ וְגַם יִלְדֵתִי בָנִים : 13. הֲלֹהֵן
 תִּשְׁבְּרָנָה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹהֵן תַּעֲגִנָּה לְבַלְתִּי הָיֹוֹת
 לְאִישׁ אֶל בְּנֹתַי כִּי-מֵר-לִי מְאֹל מִכֶּם כִּי-יֵצֵאָה בִּי יָד-
 יְהוָה : 14. וּתִשְׁנֶה קוֹלָן וּתְבַכֶּינָה עוֹד וּתִשָּׁק עֲרֻפָּהּ
 לְחֻמוֹתֶיהָ וְרוֹת דְּבָקָה-בָּהּ : 15. וּתֹאמַר הִנֵּה שָׁבָה

'חֶסֶר א', ver. 14.

10. לָהּ § 176. *may but* (RV.), or perhaps = Gk. *ὅτι* in quoted speech, and not to be translated. אֶתְּךָ § 182. נָשׁוּב § 249 c. לְעַמְּךָ from עַם.

11. בְּנֹתַי § 162 *my daughters*. לָמָּה p. 142. נַעֲמִי cf. ver. 8. 'הֵעִ is it yet to me sons? for הֵ see pp. 142, 143. בְּמַעֲי (strengthening methegh with sheva) from מַעֲיִם pl. of מַעַ (not used). וְהָיוּ § 254 *that they may be*, see § 298. 'לֹא § 162 *for husbands*.

12. לָכֵן for full form see ver. 8. זָקַנְתִּי § 221 d. ii. מִהָיֹוֹת § 254; for comparative מִ see § 173; for implicit daghesh in הֵ see § 38 b, cf. 241. 2 b; lit. *I am old from being*, i. e. *too old to be*. 'אִ for *I said*, a vivid way of expressing *for if I should say*; so the following pfs. הָיִיתִי § 254.

13. הֲלֹהֵן *is it for this?* fem. suff. for neut., Lat. *haec*, Gk. *ταῦτα*, cf. § 276 b. הָשׁ 2 pl. f. impf. piel שָׁבַר *until*, p. 144. יִגְדְּלוּ pause form of יִגְדְּלוּ (impf. A). תַּעֲגִנָּה (for נָה...) 2 pl. f. impf. niph. of עָנָן (only found here) *ye will shut yourselves up*. לְבַלְתִּי p. 142. 5. הָיֹוֹת § 254. אֶל p. 141, with verb understood. מִכֶּם either מִ comparative, § 173, *it is far more bitter for me than for you* (RV. marg.), or *from you* = *because of you*, *it grieveth me much for your sakes* (A.V.)

14. וּתִשְׁנֶה = וּתִשְׁאָנָה § 252 c, 3 pl. f. impf. qal נָשָׂא (see note; 'חֶסֶר א' *Aleph is wanting*). לְחֻמוֹתָהּ from חֻמוֹת (fem. of חָם *father in law*); for pointing of לֵ see § 65 c, for meaning ver. 9. דְּבָקָה-בָּהּ *cleaved unto her*, for daghesh see § 37 (3).

15. שָׁבָה from שׁוּב see § 249 e. יְבִמְתְּךָ *thy sister in law*, probably from

וּבְמִתָּךְ אֶל-עַמָּה וְאֶל-אֱלֹהֶיהָ שׁוּבִי אַחֲרַי וּבְמִתָּךְ :
 16. וַתֹּאמֶר רוּת אֶל-תַּפְנְעִי-בִי לְעֹזֶבְךָ לָשׁוּב מֵאַחֲרֶיךָ
 כִּי אֶל-אֲשֶׁר תִּלְכִּי אֵלַי וּבְאֲשֶׁר תִּלְיִנִי אֲלִין עִמָּךְ עַמִּי
 וְאֶלְהִיךָ אֱלֹהֵי : 17. בְּאֲשֶׁר תַּמּוּתִי אֲמוֹת וְשֵׁם אֲקַבֵּר
 כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסִּיף כִּי הַמּוֹת יִפְרִיד בֵּינִי
 וּבֵינֶךָ : 18. וַתֵּרָא כִּי-מִתְאַמְּצֶת הִיא לֵלֶכֶת אַתָּה
 וּתְהַדָּל לְדַבֵּר אֵלֶיהָ : 19. וַתִּלְכְּנָה שְׁתֵּיהֶם עַד-בּוֹאָנָה
 בֵּית לֶחֶם וַיְהִי כְּבֹאֲנָהּ בֵּית לֶחֶם וַתֹּהֶם כָּל-הָעִיר
 עֲלֶיהֶן וַתֹּאמְרָנָה הִזָּאת נַעֲמִי : 20. וַתֹּאמֶר אֵלֶיהֶן

וּבְמִתָּךְ (segh.). אֱלֹהִים here probably in pl. sense, *gods*. שׁוּבִי 2 s. f. imperat.
 qal שׁוּב. p. 143.

16. אֶל with impf. p. 141. בִּי § 176. לְעֹזֶבְךָ *to leave thee* (fem.), § 233,
 note 4; לְ + עֹזֵב + ךָּ. מֵאַחֲרֶיךָ *from after thee* (fem.), § 182; for prefix,
 p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. אֶל-אֲּ *whither*.
 תִּלְכִּי 2 s. f. impf. qal הֵלֵךְ *where*. תִּלְיִנִי see לִין and cf. § 250. Note
 the terse, vivid, *thy people my people, and thy God my God*.

17. אֲקַבֵּר niph. קָבַר. יִסִּיף 3 s. m. impf. hiph. יָסַף *add* (with defective
 cholem), § 247. 1 a; lit. *Jehovah do so to me and so add* (sc. *to do*,
 לַעֲשׂוֹת), i. e. *and do more also*; note full form of impfs. in jussive sense
 (a frequent formula of oath). כִּי *for*. מּוֹת § 153, note 2. בֵּין *between*,
 repeated, with suff.

18. וַתֵּרָא § 253 d. 3, *and she saw that she was hardening herself to go*
with her. " *מה* hithp. fem. ptc. לָכָה inf. const. qal from הָלַךְ § 247. 1 b. 1;
 for prefix לְ see ver. 1. אָתָּה § 182. תְּהַדָּל 3 s. f. impf. qal § 240. 1 d.
 וַיְבִר inf. piel. אֵלֶיהָ § 182.

19. שְׁתֵּיהֶם *they two*, for masc. suff. see ver. 8. בּוֹאָנָה inf. const. qal
 בּוֹא with 3 pl. f. suff. (for more usual בָּ) *until their coming*, i. e. *until they*
came; so כָּבָ *when they came*. וַתֹּהֶם 3 s. f. impf. niph. הוּם §§ 240. 2,
 249 b; for const. of וְ see ver. 1. כָּל see כָּל and §§ 69, 48. 3. עֲלֵיהֶן
 § 182 *about them* (lit. *upon*, cf. Gk. ἐπὶ). וַתֹּאמֶר 3 pl. f. impf. qal *and*
they (i. e. *the women of the city*) *said*. הָ interrog. p. 143; *is this*
No'omi?

אֶל-תְּקַרְאָנָהּ לִי נַעֲמִי קְרָאן לִי מֵרָא כִּי-הָמַר שָׂדֵי לִי
מָאֵד : 21. אֲנִי מְלֵאָה הִלַּכְתִּי וְרִיקָם הֵשִׁיבֵנִי יְהוָה
לִפְנֵי תְקַרְאָנָהּ לִי נַעֲמִי וַיְהוֶה עֲנָה בִּי וְשָׂדֵי הָרַע-לִי :
22. וַתָּשָׁב נַעֲמִי וְרוּת הַמּוֹאֲבִיָּה כָלְתָהּ עִפָּה הַשְׁבָּה
מִשְׂדֵּי מוֹאֵב וְהָפָה בָּאוּ בֵּית לָחֶם בְּתַחֲלִית קִצִּיר שְׁעָרִים :

CHAPTER II.

1. וַלְנַעֲמִי מִיָּדַע לְאִשָּׁה אִישׁ גִּבּוֹר חֵיל מִמִּשְׁפַּחַת
אֱלִימֶלֶךְ וְשָׁמוֹ בָּעָזָה : 2. וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל-

i. 1. מורע קרי

20. ver. "א" במקום ה"

לי 2 pl. f. impf. qal. (with following dat. לי) call (p. 141. 20. אל daghesh § 37. 3. נַעֲמִי i. e. my delight. קְרָאָה for קְרָאָה 2 pl. f. imperat. qal, cf. ver. 9. מָרָה fem. of מָרָה bitter, an unusual and apparently late form for מָרָה, which the *q^{ri}* prefers; the foot-note is "א" *aleph* in place of *he*. מָרָה 3 s. pf. hiph. §§ 245 b, 242, with dat. לי *hath* made it bitter for me. שְׂדֵי *Almighty*, a Divine name, almost peculiar to the Pentateuch and the Book of Job.

21. מְלֵאָה fem. מְלֵאָה full (adjectives in emphatic positions before the verbs). הֵשִׁיבֵנִי 3 s. pf. hiph. שׁוּב with 1 pers. s. suff. §§ 249 c, 231, 233, *hath* brought me back. לָפָה p. 142. וַיְהוֶה for וַיְהִי § 99, note 3. הָרַע for הָרַע 3 s. pf. hiph. רָעַע, cf. ver. 20.

22. וַתָּשָׁב cf. וַתָּקָם ver. 6. הִשָּׁבָה pf., see ver. 15; הִ' is here a rel. pron., *who returned* (more naturally expressed by הִשָּׁבָה ptc., p. 75, but the accent is against this). וְהָפָה for fem. comp. ver. 8. תְּחִלָּה *beginning*, root תָּחַל—in the beginning of the harvest of barley.

CHAPTER II.

1. מִיָּדַע see § 97; the *q^{ri}* is מִיָּדַע const. of מִיָּדַע, the genitive relation being doubly expressed by the const. and the following לִי, cf. § 273; the *k^{thibh}* is מִיָּדַע pual ptc. of יָדַע one known, an acquaintance, kinsman; And to No'omi (there was) a kinsman of her husband, a man mighty (in) wealth. וְשָׁמוֹ and his name, § 258. 2 b.

נַעֲמִי אֵלְכָה-נָּא הַשָּׂדֶה וְאֶלְקָטָה בַּשָּׂבִלִים אַחֲרֵי אֲשֶׁר
 אֲמַצְא-הֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְתִי : 3. וְתִלָּךְ
 וְתָבוֹא וְתִלְקָט בַּשָּׂדֶה אַחֲרֵי הַקְצָרִים וַיִּקֶּר מִקְרָהּ חֵלֶקֶת
 הַשָּׂדֶה לְבָעֹז אֲשֶׁר מִמִּשְׁפַּחַת אֲלִימֶלֶךְ : 4. וְהִנֵּה-בָּעֹז
 בָּא מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ
 לוֹ יְבָרְכֶךָ יְהוָה : 5. וַיֹּאמֶר בָּעֹז לְנַעֲרֹ הַנָּצֵב עַל-
 הַקּוֹצְרִים לְמִי הִנְעֵרָה הַזֹּאת : 6. וַיַּעַן הַנַּעַר הַנָּצֵב
 עַל-הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה מֹואָבִיָּה הִיא הַשְּׂבִיחַ עִם-
 נַעֲמִי מִשְׁדֵּי מֹואָב : 7. וַתֹּאמֶר אֶלְקָטָה-נָּא וְאֶסְפַּתִּי
 בַּעֲמֻרִים אַחֲרֵי הַקּוֹצְרִים וְתָבוֹא וְתַעֲמֹד מֵאִזְ הַבָּקָר

2. אֵלְכָה-נָּא 1 s. impf. qal הִלָּךְ viz. אֵלֶךְ with cohortative הֵאֱלָךְ and strengthening נָּא, § 219 a; *let me, I pray thee, go*; for daghesh § 37. 3. וְאֶלְקָטָה 1 s. impf. piel cohort. לָקַט with ו conjunctive; *and let me glean* שָׂבִילִים § 122 pl. of שְׂבִילָה (see Judges xii. 6) *among the ears of corn*. אַחֲרֵי for const. see § 187. 1 and § 297; *after him in whose eyes*. בְּעֵינָיו dual of עֵין § 153, with 3 s. suff. לְכִי 2 f. imperat. qal הִלָּךְ § 247. 1 b. 1. בְּתִי § 162.

3. קָרָה 3 s. impf. apoc. qal קָצַר the reapers. pl. ptc. qal קְצָרִים. § 253 d. 2. מִקְרָהּ lot, with 3 s. f. suff. and her lot chanced (to be in) the portion of the field (which belonged) to Boaz.

4. יְבָרְכֶךָ § 176. לוֹ § 181. עִמָּכֶם § 181. בָּא ptc. qal בֹּא. § 275. הִנֵּה § 241. 2 a, with 2 s. suff., in jussive sense, *Jehovah bless thee*.

5. נַעֲרָה § 153. הַנָּצֵב ptc. niph. נָצַב §§ 244 a, 193, *who was set over the reapers*. לְמִי § 186.

6. וַיַּעַן 3 s. impf. qal עָנָה § 253 d. וַיֹּאמֶר pause form. נַעֲמִי a Moabitish maiden she (is). הַשְּׂבִיחַ see i. 22.

7. וְאֶסְפַּתִּי see ii. 2. אֶסְפָּה 1 s. pf. qal אָסַף with ו consec. §§ 228, 298; *that I may gather*. עָמַר § 153, with בְּ and def. art. p. 51, note 3, *among the sheaves*, cf. ii. 2. וְתָבוֹא 3 s. f. impf. qal בֹּא and she came. וְתַעֲמֹד 3 s. f. impf. qal עָמַד § 240. 1 b (with fully written *cholem*) and has remained. מֵאִזְ since (lit. from מִן then). עַד prep. p. 144.

וְעַד-עֵתָהּ זֶה שְׁבֹתָהּ הַבַּיִת מֵעַתָּה : 8. וַיֹּאמֶר בְּעֵז אֶל-
 רוֹת הַלֹּוא שְׁמַעַת בָּתִּי אֶל-תִּלְכִּי לִלְקֹט בַּשָּׂדֶה אַחֵר
 וְגַם לֹא-תַעֲבוּרִי מִזֶּה וְכֵה תִדְבָּקִין עִם-נַעֲרָתִי : 9. עֵינֶיךָ
 בַּשָּׂדֶה אֲשֶׁר-יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הַלֹּוא צְוִיתִי אֶת-
 הַנְּעָרִים לְבִלְתִּי נִגְעוֹךָ וְצִמְתְּ וְהִלַּכְתְּ אֶל-הַפְּלִיִּם וְשָׂתִית
 מֵאֲשֶׁר יִשְׁאַבּוּן הַנְּעָרִים : 10. וְתַפֵּל עַל-פְּנֵיהָ וְהִשְׁתַּחֲוּ
 אֶרְצָה וְהִיא אָמַר אֵלָיו מִדּוּעַ מִצְאָתִי חֵן בְּעֵינֶיךָ לְהַכִּירָנִי

עֵתָהּ p. 140 *even until now*. שְׁבֹתָהּ i. e. שָׁבַת inf. const. qal יָשָׁב § 247. 1 with 3 s. f. suff. *her sitting*. הַבַּיִת accus. of place, *in the house* (i. e. the hut where the reapers rested). Boaz probably found her resting; lit. *this* (זֶה) *her sitting in the house (is) a little*.

8. הַלֹּוא p. 141. שְׁמַעַת 2 s. f. pf. qal שָׁמַע § 242 c. בָּתִּי § 162 *hearest thou not my daughter?* תִּלְכִּי 2 s. f. impf. qal יָלַךְ § 247. 1 b. לִלְקֹט inf. const. qal with prefix לִ pp. 51, 143. אַחֵר *another*. תַּעֲבוּרִי 2 s. f. impf. qal עָבַר (for תַּעֲבִירִי § 240. 1 c; a few forms occur with the *cholem* of the impf. retained before וּ— and י, and lightened into *shureq*; cf. Ex. xviii. 26 יִשְׁפֹּטוּ *they will judge*, for יִשְׁפֹּטוּ). מִזֶּה *from here, hence*. כֵּה *here*, p. 139. תִּדְבָּקִין 2 s. f. impf. qal דָּבַק impf. A; forms in וּ— and י sometimes append a ן (*nun paragagic*) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *sheva* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. נַעֲרָה pl. נַעֲרָה with 1 pl. suff.

9. יְקַצְרוּן dual עֵין § 153, note 2, with 2 s. f. (*let*) *thine eyes (be)*. (fem. suff.), for יִקְצְרוּ (masc.), cf. ver. 8. וְהִלַּךְ 2 s. f. pf. qal וָהֵלַךְ § 228, Obs. 1. אֶת § 182. צְוִיתִי 1 s. pf. piel צָוָה §§ 251, 253. לְבִלְתִּי p. 142. נִגְעוֹךָ inf. const. qal נָגַע i. e. נָגַע with 2 s. f. suff. §§ 233, 242 a. צִמְתְּ 2 s. f. pf. qal צָמָא as if from צָמָה § 252 c, and with imperfect *chireq*, and (*when*) *thou art thirsty*. וְהִלַּכְתְּ 2 s. f. pf. qal וָהֵלַךְ § 228, Obs. 1. שָׂתִית 2 s. f. pf. qal שָׁתָה 3 pl. impf. qal שָׁאָב cf. ver. 8; and *thou shalt drink of that which the young men draw*.

10. וְתַפֵּל 3 s. f. impf. qal תָּפַל § 244 a. פְּנֵיהָ see פָּנִים. אֶרְצָה to the earth, אָרָץ with ה local, see p. 79, note 6. מִדּוּעַ p. 142. הַכִּירָנִי inf. const. hiph. נָכַר with 1 s. suff. to regard me, i. e. *that thou regardedst me*. נִכְרִי fem. נִכְרִי (nōk) *stranger*.

וְאֵנֹכִי נִכְרִיָּה: 11. וַיַּעַן בָּעֵז וַיֹּאמֶר לָהּ הִגֵּד הַגִּד לִי
כָּל אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתַי אַחֲרֵי מוֹת אִישָׁךְ וַתַּעֲזֹבִי
אֲבִיךָ וְאִמֶּךָ וְאֶרֶץ מוֹלַדְתְּךָ וְתִלְכִי אֶל-עַם אֲשֶׁר לֹא-
יָדַעְתָּ תְּמוּל שְׁלֹשָׁם: 12. יִשְׁלַם יְהוָה פְּעֻלָּךְ וְתִהְיֶה
מִשְׁכֻּרְתְּךָ שְׂלֵמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת
לִחְסוֹת תַּחַת-כְּנָפָיו: 13. וְתֹאמַר אִמְצָאֶנָּה בְּעֵינַיִךְ
אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל-לֵב שִׁפְחָתְךָ וְאֵנֹכִי לֹא
אֶהְיֶה כְּאַחַת שִׁפְחָתְךָ: 14. וַיֹּאמֶר לָהּ בָּעֵז לֵעַת
הָאֵכֹל גָּשִׁי הָלֶם וְאֵכְלָת מִן-הַלֶּחֶם וְשִׁבַּלְתָּ פִתָּךְ בַּחֲמִץ

כ"א לה, ver. 14.

11. וַיַּעַן ver. 6. הִגֵּד inf. abs. hoph. § 210, 244. 3 s. pf. hoph. of the same: for construction, see § 284 a; *it has been fully told*. עָשִׂית 2 s. f. pf. qal עָשָׂה, with עַם (i. 8, ii. 19) or אֶת (*with*) to do unto. מוֹת const. מוֹת. "2 s. f. impf. qal עֲזַב § 240. I c. אֲבִיךָ § 162. אִמֶּךָ § 155. מוֹלַדְתְּךָ birth (יָלַד). יָדַעְתָּ § 242 c. "פְּ" the day before yesterday, i. e. before.

12. יִשְׁלַם piel שְׁלַם may (Jehovah) requite. פְּעֻלָּה work § 153. 3 s. f. jussive impf. הִיָּה § 254. מִשְׁכֻּרָה (f.) reward. שְׂלֵמָה complete, full. 2 s. f. pf. qal בָּאת. לִחְסוֹת inf. const. qal מִן from (lit. pf. from with). 2 s. f. pf. qal בָּאת. § 253 a, 65 c. כְּנָפָיו dual with 3 pl. suff. כְּנָף; for const., see § 187. I, and cf. i. 7; *which thou camest to take refuge under His wings*, i. e. under whose wings, etc., § 297 a.

13. אִמְצָא § 252 a, impf. in cohortative sense, *let me find*. אֲדֹנָי lord. 2 s. m. pf. piel נִחַמְתָּ § 241. 2, 3, with 1 s. suff. § 231 *thou hast comforted me*. עַל-לֵב to the heart of, cf. Is. xl. 2. שִׁפְחָתְךָ seghol for sh'eva in pause, § 88. וְאֵנֹכִי though I, § 298. אֶהְיֶה § 254. כְּאַחַת § 266 (even) as one of thy handmaidens.

14. לָהּ to her, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'another copy לָהּ' i. e. with raphē, §§ 61, 96. 2. גָּשִׁי for ordinary גָּשִׁי 2 s. f. imperat. qal גָּשׁ § 244 b. וְאֵכְלָת for const. see §§ 228, Obs. I, 283. פִּתָּךְ i. e. morsel, § 258. 2 with 2 s. f. suff. וְשִׁבַּב 3 s. f. impf. apoc. יָשַׁב § 247. I b (I) and she sat. מִצֵּד at the side

וַתָּשֶׁב מִצֵּד הַקִּצְרִים וַיִּצְבֹּט-לָהּ קָלִי וַתֹּאכַל וַתִּשְׂבַּע
וַתֵּתֶר׃ 15. וַתֵּקַם לְלֶקֶט וַיִּצֹר בָּעֵז אֶת-נַעֲרֶיו לְאֹמֶר גַּם בֵּין
הַעֲמָרִים תִּלְקֹט וְלֹא תִכְלִימוּהָ׃ 16. וְגַם שָׁל-תִּשְׁלֹו לָהּ
מִן-הַצִּבְתִּים וְעֹזְבֹתָם וְלִקְטָהּ וְלֹא תִגְעְרוּ-בָהּ׃ 17. וַתִּלְקֹט
בַּשָּׂדֶה עַד-הָעֶרֶב וַתַּחבֹּט אֶת אֲשֶׁר-לִקְטָהּ וַיְהִי כְּאִיפָה
שְׁעָרִים׃ 18. וַתֵּשֶׂא וַתָּבֹא הָעִיר וַתֵּרָא חֲמוּתָהּ אֶת
אֲשֶׁר-לִקְטָהּ וַתּוֹצֵא וַתִּתֵּן-לָהּ אֶת אֲשֶׁר-הוֹתֵרָה מִשְׂבַּעָה׃
19. וַתֹּאמֶר לָהּ חֲמוּתָהּ אִיפָה לִקְטַת הַיּוֹם וְאַנְה עָשִׂית

סתח בס"פ, ver. 14.

of, for מן cf. p. 140, note 4. וַיִּצְבֹּט i. e. יִצְבֹּט with *ō* shortened to *o* before *maqquph*, §§ 69, 48. 3 and he reached. "וַתֵּתֶר § 246 a. 3 s. f. impf. apoc. hiph. יָתֶר § 247. 1 a, and she left (thereof); full form הוֹתִיר, apoc. הוֹתֶר, but the guttural changes *tsere* to *pathach*, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. וַתֵּקַם § 249 g. לֶקֶט inf. const. piel לֶקֶט cf. ii. 8. 3 s. m. impf. piel צָוָה §§ 251, 253 d. 4. לְאֹמֶר § 246 c. "וַיִּצֹר ver. 7. 3 s. f. impf. piel לֶקֶט in a jussive sense which the following verbs maintain, let her glean. "וְלֹא תִכְלִימוּהָ 2 pl. m. impf. hiph. כָּלִם with 3 s. f. suff. reproach her not.

16. "שָׁל-תִּשְׁלֹו inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal שָׁלֵל § 245; for const. see ver. 11. צָבָה segh. bundle. "וַיִּצֹר pf. qal with ו consec. § 228, Obs. 1 (hereafter a virtual imperat., see ver. 15). "וְלֹא תִכְלִימוּהָ pf. piel with ו consec. that she may glean, §§ 280, 298. "וְעֹזְבֹתָהּ impf. qal נָעַר rebuke, followed by בָּ of person.

17. עַד-הָעֶרֶב evening in pause עָרַב § 88. "וַתַּחבֹּט impf. qal חָבַט § 240. 1 d. אֶת § 126. "וַתֵּשֶׂא 3 s. pf. piel, note retained *tsere* with *zaqeph-qaton*, §§ 85, 88, 205. וַיְהִי § 254. בָּ about; note apposition § 286; an ephah, barley.

18. וַתֵּשֶׂא 3 s. f. impf. נָשָׂא §§ 244, 252, and she took (it) up. הָעִיר accus. of place, to the city, cf. i. 2. וַתֵּרָא i. 18. וַתּוֹצֵא 3 s. f. impf. apoc. hiph. יָצָא; full form הוֹצִיא §§ 247. 1 a, 227, and she brought out. וַתִּתֵּן § 244 e; *tsere* shortened to *seghol* before *maqquph*, cf. ver. 14. הוֹתֵרָה (defective *chireq*) perf. hiph., cf. ver. 14. מִשְׂבַּעָה i. e. מִן after, שָׂבַע inf. const. qal שָׂבַע with 3 s. f. suff. § 233, lit. after her being satisfied, cf. ver. 14.

19. הַיּוֹם p. 140. עָשִׂית prob. hast thou worked, cf. ver. 11. יָהִי § 254.

יְהִי מִפִּיךָ בְּרוּךְ וַתִּגְדַּל לַחַמּוּתָהּ אֶת אֲשֶׁר-עָשִׂיתָה עִמּוֹ
וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בָּעֵז:
20. וַתֹּאמֶר נַעֲמִי לְכַלְתָּה בְּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא-
עָזַב חֶסְדּוֹ אֶת-הַחַיִּים וְאֶת-הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי
קָרוֹב לָנוּ הָאִישׁ מִגֹּאֲלֵנוּ הוּא: * 21. וַתֹּאמֶר רֹות
הַמּוֹאֲבִיָּה גַם אֶפְרָאִם אֵלַי עִם-הַנְּעָרִים אֲשֶׁר-לִי
תִּדְבָּקִין עַד אִם-כָּלוּ אֶת כָּל-הַקְּצִיר אֲשֶׁר-לִי: 22. וַתֹּאמֶר
נַעֲמִי אֶל-רֹות כָּלְתָה טוֹב בְּתִי כִי תִצְאִי עִם-נַעֲרוֹתָיו
וְלֹא יִשְׁנְעוּ-בְךָ בַּשָּׂדֶה אַחֵר: 23. וַתִּדְבֹּק בַּנְּעָרוֹת בָּעֵז
לְלֶקֶט עַד-כָּלוֹת קְצִיר-הַשְּׂעִרִים וּקְצִיר הַחֲטָיִים וַתָּשָׁב
אֶת-חַמּוּתָהּ:

ver. 21. חצי הספר בפסוקים

בְּרוּךְ ptc. pass. qal בְּרוּךְ cf. ver. 10, with 2 s. f. suff. ptc. hiph. בְּרוּךְ blessed be he-who-regarded-thee. נִגְדַּל 3 s. f. impf. apoc. hiph. וַתִּגְדַּל § 126, with whom she (had) worked, for const. see §§ 187. 1, 297 a.

20. לַיהוָה of Jehovah, §§ 273. 2. חֶסֶד seg. § 153. אֶת with חַי living. ptc. qal מִוֹת 289 c; who hath not left off his kindness with the living and with the dead. קָרוֹב near, related to. § 176. לָנוּ i. e. מִגֹּאֲלֵינוּ of our near-kinsmen (lit. redeemers) he (is). גֹּאֵל ptc. qal גֹּאֵל cf. Lev. xxv. 25, Deut. xxv. 5-10.

21. נָם כִּי even so, for. § 182. אֵלַי pl. נְעָרִים com. gend. young man or maiden, here prob. fem. = נַעֲרוֹת vv. 8, 22. אֲשֶׁר-לִי which (are) to me, which I have, my. ver. 8. עַד אִם until. 3 pl. pf. piel כָּלוּ they have ended. The marginal note fixes this verse as 'the middle of the book in verses'; see note at end.

22. בְּתִי ver. 2. תִּצְאִי 2 s. f. impf. qal יִצְאָ § 247. 1 b (1). 3 pl. impf. qal פָּנַע cf. i. 16, and that they fall not upon thee in another field.

23. בְּנִי among the maidens of. כָּלוֹת inf. const. qal כָּלָה § 253 a. חֲטָיִים pl. חֲטָא § 247, and she dwelt.

CHAPTER III.

וַתֹּאמֶר לָהּ נִעְמִי חַמּוּתָהּ בְּתִי הֲלֹא אֲבַקֶּשׁ-לָךְ 1.
 מְנוּחַ אֲשֶׁר יֵשֵׁב-לָךְ : 2. וְעַתָּה הֲלֹא בָעֵז מְדַעַתְנוּ
 אֲשֶׁר הָיִית אֶת-נַעֲרוֹתַי הַנֶּה-הוּא זָרָה אֶת-גֶּרְן
 הַשְּׁעָרִים הַלַּיְלָה : 3. וְרַחֲצִיתִי וְסָכַתִּי וְשָׂמַתְּ שְׂמִלְתִּיךָ
 עָלַי וְיִרְדָּתִי הַגֶּרְן אֶל-תּוֹדְעִי לְאִישׁ עַד פִּלְתּוֹ לְאָכַל
 וּלְשִׁתּוֹת : 4. וַיְהִי בַשָּׁכְבוֹ וַיֵּדַעַת אֶת-הַמָּקוֹם אֲשֶׁר
 יִשְׁכַּב-שָׁם וּבָאת וְגִלִית מַרְגְּלֹתַי וּשְׁכַבְתִּי וְהוּא יִגִּיד

וּשְׁכַבְתִּי קרי ver. 4.

וְיִרְדָּתִי קרי ver. 3.

CHAPTER III.

1. הֲלֹא p. 142. אֲבַקֶּשׁ 1 s. impf. piel בִּקֵּשׁ with *seghol* before *maqqeph*, cf. ii. 18; *shall I not seek*. מְנוּחַ *rest* or a *resting-place*, cf. i. 9. אֲשֶׁר probably in order that (*it may be well for thee*), p. 144, § 297 b, or *which shall be well for thee*. § 247. 2. לָךְ § 176.

2. "כִּי our kinsman, cf. ii. 1. הָיִית § 254, for const. cf. ii. 2 with *whose maidens thou wast*. זָרָה ptc. qal זָרָה *winnow*; for const. § 275. 2. אֶת-גֶּרְן accus. of place, *at the threshing floor*, cf. ii. 18. "הַלַּיְלָה *to-night*, cf. הַיּוֹם p. 140.

3. וְרַחֲצִיתִי 2 s. f. pf. qal רָחַץ with ו consec. § 228 *therefore wash thyself*. וְסָכַתִּי 2 s. f. pf. qal סָכַךְ with ו consec. (*gamets* before tone-syllable, p. 46 note). וְשָׂמַתְּ same from שָׂם *put on*. "שְׂמִלְתִּי pl. שְׂמֵלָה with 2 s. fem. suff. *thy raiment*. § 182. עָלַיךְ same form as foregoing, from יָרַד. The *kethîbh* יִרְדָּתִי is the original form; cf. § 232 c. There is no need for the Massoretic correction. תּוֹדְעִי 2 s. f. impf. niph. § 247. 1 a; for const. cf. p. 141, note 2, *do not make thyself known*. פִּלְתּוֹ inf. const. piel פָּלָה with 3 s. suff. lit. *until his finishing*. לְאָכַל inf. const. אָכַל cf. p. 51, note 1 b. "שָׁם same from שָׁהָה.

4. וַיְהִי § 254 *and it shall be*. "שָׁכַב inf. const. שָׁכַב for ב see p. 143, note 2. "וְיִי that thou shalt know, § 294. בָּאת 2 s. f. pf. qal בָּאת 2 s. f. pf. piel גָּלָה *uncover*. "מַרְגְּלִי a pl. denominative noun from רָגַל *foot*, with 3 s. suff. *his foot-place*, i. e. *what is at his feet*. שְׁכַבְתִּי *q^erî* (*gamets* for *pathach* in pause), *kethîbh*, cf. ver. 3. יִגִּיד 3 s. m. impf. hiph. he will tell. אֲשֶׁר that which. "הַיּוֹם cf. ii. 8.

לֵךְ אֵת אֲשֶׁר תַּעֲשֶׂינָּה: 5. וַתֹּאמֶר אֵלֶיהָ כָּל אֲשֶׁר-
 תֹּאמְרִי * אֶעֱשֶׂה: 6. וַתֵּרֶד הַגֶּרֶן וַתַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ
 חֲמוּתָהּ: 7. וַיֹּאכַל בָּעֵז וַיֵּשֶׁתּ וַיִּיטֹב לִבּוֹ וַיָּבֹא לְשֹׁכֵב
 בַּקֶּצֶה הָעֶרְמָה וַתָּבֹא בִלְטָהּ וַהֲגִל מִרְגְּלָתָיו וַתִּשְׁכַּב:
 8. וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּחַרֵּר הָאִישׁ וַיִּלְפַּת וַהֲנִיחָהּ אִשָּׁה
 שֹׁכֶבֶת מִרְגְּלָתָיו: 9. וַיֹּאמֶר מִי-אַתָּה וַתֹּאמֶר אֲנֹכִי רוּת
 אֲמַתְּךָ וּפְרִשְׁתָּ כְנָפֶךָ עַל-אֲמַתְּךָ כִּי גֵאֻל אַתָּה:
 10. וַיֹּאמֶר בְּרוּכָה אַתָּה לַיהוָה בְּתִי הֵיטִבְתָּ חֲסִדְךָ
 הָאֲחֵרוֹן מִן-הָרִאשׁוֹן לְבִלְתִּי-לָכֶת אַחֲרֵי הַבַּחֲוָרִים אִם-

ver. 5. אלי קרי ולא כהיב.

5. אֵלֶיהָ § 182. For — — see § 98. "אֶעֱשֶׂה I s. impf. qal §§ 240, 253.

6. וַתֵּרֶד 3 s. f. impf. qal § 247. ו (1). וַתַּעַשׂ 3 s. f. impf. qal
 עָשָׂה with ו consec., cf. § 253 d. and she did. כְּכֹל according to all.
 וַצִּוְתָהּ 3 s. f. pf. piel צָוָה with 3 s. f. suff. bade her.

7. וַיֹּאכַל § 246. וַיֵּשֶׁתּ p. 126, Ex. 1. וַיִּיטֹב § 247. 2. לִבּוֹ i. e. heart,
 with suff. and his heart was merry. וַיִּשְׁכַּב inf. const. qal שָׁכַב, note
 impf. A. וַתָּבֹא end, § 157. 1. בִּלְטָהּ lit. in the secrecy; quietly. וַהֲגִיל
 p. 126, Ex. 4, cf. ver. 4.

8. וַיִּחַרֵּר half, middle (see marg. note, ii. 21). וַיִּחַרֵּר 3 s. m. impf. qal
 חָרַר for const. cf. i. 1; and it came to pass that the man was startled.
 וַיִּלְפַּת 3 s. m. impf. niph. לָפַת and he turned himself. וַהֲנִיחָהּ fem. ptc. qal
 שָׁכַב for const. p. 145, note 2.

9. מִי-אַתָּה §§ 186, 176, 88. אֲמַתְּךָ i. e. אֲמָה handmaid, with 2 s. m.
 suff. (seghol for sh^eva with accent § 88). "וּפְרִשְׁתָּ spread therefore, cf. ver. 3.
 כְּנָפֶךָ probably defectively written for כְּנָפֶיךָ dual of כָּנֵף with suff. thy
 wings, i. e. thy protection (not the sing. for כְּנָפֶךָ thy skirt, the sh^eva
 changing to seghol only in pause).

10. בְּרוּכָה fem. ptc. pass. qal בָּרַךְ cf. ii. 20. הֵיטִבְתָּ 2 s. f. pf. hiph.
 יָטַב § 247. 2 thou hast made good; followed by מִן comparative, §§ 173,
 294 d; thou hast made thy latter kindness better than thy former. לְבִלְתִּי
 p. 142, note 5. לָכֶת § 247. ו (1). וְאִם... אִם whether... or.

הָלֹא וְאִם-עָשִׂיר : II. וְעַתָּה בְּתִי אֶל-תִּירְאִי כָּל אֲשֶׁר-
תֹּאמְרִי אֶעֱשֶׂה-לָךְ כִּי יוֹדַע כָּל-שַׁעַר עַמִּי כִּי אִשָּׁת חַיִּל
אַתָּה : 12. וְעַתָּה כִּי אֲמַנָּם כִּי אִם גִּזְלָל אֲנֹכִי וְגַם
יֵשׁ גִּזְלָל קָרוֹב מִמֶּנִּי : 13. לִינִי הַלַּיְלָה וְהִיָּה בִּפְקֹד
אִם-יִגְאָלְךָ טוֹב יִגְאָל וְאִם-לֹא יַחֲפֹץ לִגְאָלְךָ וְיִגְאָלְתִּיךָ
אֲנֹכִי חַי-יְהוָה שְׁכַבְתִּי עַד-הַפֶּקֶד : 14. וְתִשָּׁבֵב מִרְגְּלוֹתַי
עַד-הַפֶּקֶד וְתִקַּם בְּטַרְסִי יִכִּיר אִישׁ אֶת-רַעְיוֹנוֹ וְיֹאמֶר
אֶל-יֹדֵעַ כִּי-בָאָה הָאִשָּׁה הַגִּזְרֹן : 15. וְיֹאמֶר הָבִי
הַמִּטְפַּחַת אֲשֶׁר-עָלֶיךָ וְאַחֲזִי-בָהּ וְתֹאחֲזֶנּוּ בָּהּ וַיִּמַּד שֵׁשׁ-

ver. 12. כְּחִיב וְלֹא קָרִי ver. 13. כִּי רַבְתִּי בְּנִ"א ל' רַבְתִּי
ibid. קִמֵּץ בּו"ק ver. 14. מִרְגְּלוֹתַי קָרִי ibid. יָחִיר ו'

11. וְתִירְאִי 2 s. f. impf. qal יִרָא § 247. 1 b (2) *fear not*. ptc. qal יֹדֵעַ; for const. see p. 94. אִשָּׁה § 162. חַיִּל here *virtue*: for all the gate (i. e. city) of my people knows that thou art a virtuous woman.

12. אֲמַנָּם p. 141, strengthened by כִּי. The following כִּי (*q^eri*) or אִם (*k^ethibh*) means *truly*; it need not be translated; for the marg. note see § 98. וְגַם *but also, nevertheless*. יֵשׁ p. 142, note 3, and § 276 d. "כִּי" for const. see § 173, for מִמֶּנִּי § 176.

13. לִינִי 2 s. f. imperat. לִין § 250 (b) and *Obs.*; for some unknown reason, as the margin notes, the ל (in other copies the ו) is a large letter, cf. § 100. וְהִיָּה § 228. יִגְאָלְךָ 3 s. m. impf. qal יִגְאָל with 2 s. f. suff. יִגְאָל *if he-will-act-the-kinsman's-part-to-thee, well; let him, etc.* יִגְאָלְךָ *to be disposed*. "לִינִי" inf. const. qal יִגְאָל with 2 s. f. suff. "וְגַם" then *I will act the kinsman's part*. אֲנֹכִי emphatic, § 276 c. חַיִּי-יֵהוָה lit. *Jehovah, a living one, i. e. as the Lord liveth*. שְׁכַבְתִּי 2 s. f. imperat. qal שָׁכַב.

14. וְתִקַּם see i. 6. בְּטַרְסִי (*q^eri*, note 'vav redundant') *before*, § 274; the *k^ethibh* is the unusual form בְּטַרְסִי. יִכִּיר 3 s. m. impf. hiph. יִכִּיר *fellow*, with full form of 3 s. suff. *before one could recognise another*. יֹדֵעַ cf. ver. 3. תֹּאחֲזֶנּוּ from בּוֹא see § 249 e.

15. תִּירְאִי 2 s. f. imperat. qal יִירָא § 247. 1 b (1). "הַמִּטְפַּחַת" R.V. *mantle*. עָלֶיךָ § 182. אֲחֲזִי 2 s. f. imperat. qal אָחַז with following אֲחִיז *to hold* (for

שְׁעָרִים וַיָּשֶׁת עָלֶיהָ וַיָּבֹא הָעִיר : 16. וַתְּבוֹא אֶל-חֲמוּתָהּ וַתֹּאמֶר מִי-אַתָּה בְּתִי וַתַּגֵּד-לָהּ אֵת כָּל-אֲשֶׁר עָשָׂה-לָּהּ הָאִישׁ : 17. וַתֹּאמֶר שֵׁשׁ-הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי כִי אָמַר * אֶל-תְּבוֹאִי רִיקָם אֶל-חֲמוּתָךְ : 18. וַתֹּאמֶר שְׁבִי בְּתִי עַד אֲשֶׁר תִּדְעִין אֵיךְ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי אִם-כָּלָה הַדָּבָר הַיּוֹם :

CHAPTER IV.

1. וַבַּעֲזוֹ עָלָה הַשַּׁעַר וַיָּשֶׁב שָׁם וַהֲלָה הַגּוֹאֵל עִבְרִי אֲשֶׁר דִּבֶּר-בָּעֵז וַיֹּאמֶר סוּרָה שְׂבָה-פָּה פְּלָנִי אֶלְמָנִי

ver. 17. אלי קרי ולא כתיב

אֶחָיו the regular form, see § 240. 1 b, Obs.). § 176, upon it בַּ after וַיָּשֶׁת § 270 b. שֵׁשׁ-שֵׁשׁ § 245 b, 227. 3 s. m. impf. qal סוּרָה וַיָּמַר. אֶחָיו § 249 g, 250 b, Obs. עָלֶיהָ § 182. וַיָּבֹא a reading of some MSS. is וַתְּבוֹא and she went (to the city).

16. וַתְּבוֹא מִי-אַתָּה who art thou? and how hast thou fared? 3 s. m. impf. hiph. נָתַן cf. § 227, Obs., and cf. iii. 4.

17. וַתֹּאמֶר for const. see § 184 these six. For — — cf. iii. 5. The *qérê* (dropped word for to me) indicated in the text only by the points. תְּבוֹאִי 2 s. f. impf. qal בּוֹא.

18. שְׁבִי 2 s. f. imperat. qal יָשֶׁב § 247. 1 b (1) sit still. 2 s. f. impf. qal יָרַע cf. ii. 8. אֵיךְ p. 140. 3 s. m. impf. qal נָפַל § 244. פְּלָנִי here (the) matter. אִם unless i. e. until. 3 s. m. pf. piel פָּלָה.

CHAPTER IV.

1. וַתְּבוֹא אֶל-הַשַּׁעַר accus. of place; to the gate. וַיָּשֶׁב §§ 247, 227. ptc. qal, p. 145, note 2. אֲשֶׁר accus., of whom Boaz spake. דִּבֶּר 3 s. f. piel דִּבֶּר seghol before maqqeph. סוּרָה 2 s. m. imperat. qal סוּר, see § 219 a, Obs. שְׂבָה same for יָשֶׁב § 247. 1 b (1). "א" so and so, each word means a certain one (Gk. ὁ δέῖνα), and the phrase implies that the narrator did not know the kinsman's name. וַיָּמַר § 249 g, pathach for gamets chatuph is due to the semi-guttural ר. וַיָּשֶׁב cf. וַיָּשֶׁב above; in pause the original vowel is retained; the margin notes the change of accent, § 77.

וַיָּסֶר וַיֵּשֶׁב: 2. וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר
וַיֹּאמֶר שְׁבוּ-פֹה וַיֵּשְׁבוּ: 3. וַיֹּאמֶר לַגָּאֵל חֲלַקְתָּ הַשָּׂדֶה
אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ מִכֶּרֶה נַעֲמִי הַשֹּׁבֶה מִשָּׂדֶה
מוֹאָב: 4. וְאֲנִי אֲמַרְתִּי אֲגַלָּה אֲזִנָּה לֵאמֹר קָנָה נָגֵד
הַיֹּשְׁבִּים וְנָגֵד זִקְנֵי עַמִּי אִם-תִּגְאָל גָּאֵל וְאִם-לֹא יִגְאָל
הַגִּידָה לִּי וְאִדְעָ כִּי אֵין זֹלַתְךָ לַגָּאֹל וְאֲנִי אֲחַרִּיק
וַיֹּאמֶר אֲנֹכִי אֲגָאֵל: 5. וַיֹּאמֶר בָּעֵז בְּיוֹם-קְנוֹתְךָ הַשָּׂדֶה
מִיַּד נַעֲמִי וּמֵאֵת רֹות הַמּוֹאֲבִיָּה אִשְׁתְּ-הַמֵּת קָנִיתִי
לְהַקִּים שָׁם-הַמֵּת עַל-נַחֲלָתוֹ: 6. וַיֹּאמֶר הַגָּאֵל לֹא
אוּכַל לַגָּאֹל-לִי כֵן-אֲשַׁחִית אֶת-נַחֲלָתִי גָאֵל-לָךְ אֶתָּה

ibid. ווארעא קרי

ver. 4. קמץ בו"ק

ver. 1. מלוע

ver. 6. יתיר ו'

ver. 5. קנית קרי

2. *an elder*. 2 m. pl. שְׁבוּ. § 265 (3), 162. "א" § 244 f. וַיִּקַּח 2. imperat. qal יֵשֶׁב. note influence of pause.

3. Cf. ii. 3. *brother*, § 162. 3 s. f. pf. qal מָכַר *sold* (not *selled*, as A.V. and R.V.). הַשֹּׁבֶה see i. 22.

4. *And I* (emphatic) *said* (to myself) i. e. *determined* § 253, see R.V. marg. לֵאמֹר § 246 c. 2 s. m. imperat. qal קָנָה § 253 a. inhabitants, A.V., or *them that sit (here)*, R.V. אֲנִי-יֹשֵׁב ptc. qal יֵשֶׁב *on reading* § 100. גָּאֵל imperat. qal, *gamets for pathach*, cf. iii. 13. וְאִדְעָ (*q^{ri}*) see R.V. marg. הַגִּידָה imperat. hiph. נָגֵד, cf. § 219 a, *Obs.* וְאִדְעָ (*q^{ri}*) 1 s. impf. qal cohort. יָדַע §§ 247. 1 b (1), 219 a, *that I may know*; the strengthened form is usual but not invariable (hence *k^{ethibh}* וְאִדְעָ) in a clause expressing purpose. p. 142, note 3, and § 276 d. "except thee." § 182.

5. קָנָה inf. const. qal קָנָה with 2 s. suff. *in the day of thy buying*. hand. מֵאֵת i. e. מִן and אֶת *from with, from*. § 162. אִשְׁתְּ see i. 8. קָנִיתִי (*q^{ri}*) 2 s. m. pf. qal קָנָה; the *k^{ethibh}* קָנִיתִי 1 s. of same, gives no good sense; also of *Ruth the Moabite, the wife of the dead thou buyest (it)*. לְהַקִּים inf. const. hiph. קָיָם. *inheritance*.

6. אוּכַל 1 s. impf. hophal (used in qal sense) יָכַל *be able*, § 198 a.

אֶת-גְּאֻלָּתִי כִּי לֹא-אוֹכַל לִגְאוֹל : 7. וְזֹאת לְפָנַי
 בְּיִשְׂרָאֵל עַל-הַגְּאֻלָּה וְעַל-הַתְּמוּרָה לְקַיָּם כָּל-דְּבַר שְׁלֹף
 אִישׁ נַעֲלוֹ וְנָתַן לְרַעְהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל : 8. וַיֹּאמֶר
 הַגְּאֻל לְבָעֹז קָנָה-לָךְ וַיִּשְׁלַף נַעֲלוֹ : 9. וַיֹּאמֶר בָּעֹז
 לְזֻקְנִים וְכָל-הָעָם עֲדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת-
 כָּל-אֲשֶׁר לְאֵלֵימָלֶךְ וְאַתָּה כָּל-אֲשֶׁר לְכָלִּיּוֹן וּמַחֲלוֹן מִיַּד
 נַעֲמִי : 10. וְגַם אֶת-נְרוֹת הַמַּאֲבִיחַ אִשָּׁת מַחֲלוֹן קָנִיתִי
 לִי לְאִשָּׁה לְהַקִּים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ וְלֹא-יִפְרֹת שֵׁם-
 הַמֵּת מֵעַם אַחִיו וּמִשְׁעַר מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם :
 11. וַיֹּאמְרוּ כָּל-הָעָם אֲשֶׁר-בִּשְׁעַר וְהַזְקֵנִים עֲדִים יִתֵּן
 יְהוָה אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתָךְ כָּרְחַל וְכִלְאָה אֲשֶׁר
 בָּנוּ שְׁתִּיָּהֶם אֶת-בֵּית יִשְׂרָאֵל וַעֲשֵׂה-חֵיל בְּאַפְרָתָה
 וּקְרָא-שֵׁם בְּבֵית לָחֶם : 12. וַיְהִי בֵּיתָךְ כְּבֵית פֶּרֶץ

-לִגְאוֹל inf. const. qal, the long \bar{o} of the *kethibh* לִגְאוֹל could not stand before maqqeph § 48. 3, hence the marg. note 'redundant וי' *for myself*. "שָׁחַ I s. impf. hiph. אִשָּׁת.

7. p. 140, and this was formerly (the custom) in Israel concerning (עַל) redemption and concerning exchange. לְקַיָּם inf. const. piel § 249 f, to confirm. iii. 14. "הַתְּעוּדָה the (manner of) attestation.

9. § 176. אַתֶּם.

10. 3 s. m. impf. niph. כָּרַח cut off. מֵעַם cf. מֵאֵח ver. 5 from. § 162. אֵחָ.

11. (we are) witnesses. § 244 c. Jussive sense, may Jehovah make. הַבָּאָה ptc. fem. qal בָּוֹא, cf. i. 15, 22; iv. 3. § 162 seghol for *sh'ra* with accent. "כָּךְ like Rachel. 3 pl. pf. qal בָּנָה. שְׁתִּיָּהֶם for שְׁתֵּי see § 266, note 2, both of them. עֲשֵׂה 2 s. m. imperat. qal עֲשֵׂה see R. V. marg. and do thou worthily in Ephrathah. קְרָא imperat. qal call thou a name in Bethlehem, i. e. probably be famous.

12. § 254 b. פֶּרֶץ Perez. אֲשֶׁר accus. whom Tamar bare to Judah.

אֲשֶׁר-יִלְדָּה תָמַר לַיהוּדָה מִן-הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָהּ
 מִן-הַנְּעֵרָה הַזֹּאת : 13. וַיֵּקַח בָּעֵז אֶת-רוּת וַתְּהִי-לוֹ
 לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְיוֹן וַתֵּלֶד בֶּן :
 14. וַתֹּאמְרָנָה הַנָּשִׁים אֶל-נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא
 הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל : 15. וְהָיָה
 לָךְ לְמַשִּׁיב זָפֶשׂ וּלְכַלְכֵּל אֶת-שִׁיבֹתְךָ כִּי כָלַתְךָ אֲשֶׁר-
 אֶהְבֶּתְךָ יִלְדָתוֹ אֲשֶׁר-הָיָא טוֹבָה לָךְ מִשְׁבַּעַה בָּנִים :
 16. וַתֵּלֶךְ נַעֲמִי אֶת-הַיֶּלֶד וַתִּשְׁתַּחֲוֶה בְּחִיקָהּ וַתְּהִי-לוֹ
 לְאִמָּנָת : 17. וַתִּקְרָאנָהּ לוֹ הַשְּׁכֵנֹת שֵׁם לְאִמֹּר יִלְד-בֶּן
 לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי-יִשִׁי אֲבִי דָוִד :
 18. וְאֵלֶּה תּוֹלְדֹת פֶּרֶץ פֶּרֶץ הוֹלִיד אֶת-חֲצֹרֹן :
 19. וְחֲצֹרֹן הוֹלִיד אֶת-רָם וְרָם הוֹלִיד אֶת-עַמִּינָדָב :

קמץ בו"ק, ver. 18.

13. ver. 2. וַיֵּקַח § 254, with לְ she became. 3 s. m. impf. qal
 בוא § 182. אֵלֶיהָ § 262 conception. וַתֵּלֶד § 247. 1 b (1).

14. שָׁבַת hiph. הַשְׁבִּית § 162. אָמַר 3 pl. f. impf. qal. אָמַר with לָךְ caused to cease for thee, let thee want. וַיִּקְרָא niph. cf.
 ver. 11, probably in jussive sense, referring to the son, and let his name
 be famous in Israel, R.V.

15. וְהָיָה pf. with ו consec. שִׁיב ptc. hiph. שׁוּב a restorer. וְלָכֶם
 inf. const. pilpel § 249 f. שִׁיבָה grey hair, old age. כָּלַתְךָ from כָּלָה.
 אָמַר 3 s. f. pf. qal with 2 s. f. suff. (this verb takes tsere with second
 rad. in pause or before suff.). יִלְדָתוֹ 3 s. f. pf. qal with 3 s. m. suff.
 אֲשֶׁר-הָיָא who, § 187. 1. Subst. verb implied, emphatic, § 276 a.

16. וַתֵּלֶךְ 3 s. f. impf. qal with 3 s. suff. § 250 b.

17. וַתֵּלֶךְ 3 pl. f. impf. qal. קָרָא § 37. 3. לֹא for dagh. see § 37. 3. הַשְּׁכֵנֹת pl.
 fem. ptc. qal שָׁכְנָה lit. female inhabitants, the women her neighbours. יִלְדָתוֹ
 3 s. m. pf. pual יִלְדָתוֹ Ishai or Jesse. § 162.

18. וְאֵלֶּה הַתּוֹלְדֹת 3 s. m. pf. hiph. יִלְדָתוֹ. Proper names to the end to be trans-
 literated as in R.V.

20. וְעִמְיָנָדָב הוֹלִיד אֶת-נַחֲשֹׁן וְנַחֲשֹׁן הוֹלִיד אֶת-שַׁלְמָה:

21. וְשַׁלְמוֹן הוֹלִיד אֶת-בָּעַז וּבָעַז הוֹלִיד אֶת-עֹבֵד:

22. וְעֹבֵד הוֹלִיד אֶת-יִשְׁי וְיִשְׁי הוֹלִיד אֶת-דָּוִד:

קמץ בו"ק, ver. 22.

סכום פסוקי דספר רות שמונים וחמשה. וסימנו סורה שבה כה פלני אלמני. וחציו ותאמר רות המואביה גם כי אמר אלי:

20. שַׁלְמָה *Salmah*, the same as שַׁלְמוֹן *Salmon*; cf. Matt. i. 4.

The Massoretic note reads thus: 'The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) כה (in the verse) פְּלָנִי אֶלְמָנִי, i. e. iv. 1. (פ = 80, ה = 5); and its middle (is at the words) 'וְתֹאמַר ר'' (ii. 21, see note).

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses,—**parallel** to each other, mostly in one of the following ways:

Continuance: the second clause adding some particular to the first.

Repetition: the second varying or strengthening the meaning of the first.

Contrast: the second being the converse of the former.

Reason, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

See note in
Addenda Et
Corrigenda

In the poetical books, Job, Proverbs and Psalms (אַמֶּת), from the initial letters of their Hebrew titles, (איוב משלי תהלים), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *šilluq*; to which, in the prophetic passages (accented in Hebrew as prose), the *zaqeph*s (commas) have been added.

It is suggested that these Psalms should be committed to memory.

305.

PSALM I.

THE BLESSEDNESS OF THE RIGHTEOUS.

1. אֲשֶׁר־יֵאֱמַר אִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֲצַת רָשָׁעִים וּבְדֶרֶךְ
חַטָּאִים לֹא עֲמִידָה וְכִמּוֹשֵׁב לֵצִים לֹא יֵשֵׁב: 2. כִּי אִם-
בְּתוֹרַת יְהוָה חֲפָצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָיָה:
3. וְהָיָה כְּעֵץ שָׁתוּל עַל-פְּלִגֵּי מַיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ
וְעֲלֵהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ: 4. לֹא כֵן
הָרָשָׁעִים כִּי אִם-כַּמֶּץ אֲשֶׁר-תִּדְפְּנוּ רוּחַ: 5. עַל-כֵּן
לֹא-יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צְדִיקִים:
6. כִּי-יִוָּדַע יְהוָה דֶּרֶךְ צְדִיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֵד:

PSALM I.

In this Psalm the *Raphē* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אֲשֶׁר־י *O the happiness(es) of!* See § 288 *b*. הָלַךְ for the tense in this and the following verbs see § 278 *b*. Note the double climax, verbs and nouns. רָשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. 2. כִּי אִם (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לֵצִים accusative, adverbial. 3. פְּלִגֵּי מַיִם used of artificial watercourses. יִצְלִיחַ hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper*; or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. 4. תִּדְפְּנוּ impf. qal 3 s. f. of דָּפַן with 3 suff., § 235, p. 101. Rel. clause, see § 297 *a*, p. 161. 6. תֵּאבֵד the 'way' is lost, like the vanishing of a track in the wilderness.

306.

PSALM XIX.

THE TWOFOLD REVELATION OF GOD.

1. לְמִנְצַח מְזִמּוֹר לְדָוִד : 2. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-
 אֱלֹהִים וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ : 3. יוֹם לְיוֹם וַיָּבֵעַ אָמַר
 וְלַיְלָה לְלַיְלָה יַחְיֶה-דָּעַת : 4. אֵין אָמַר וְאֵין דְּבָרִים
 בְּלִי נִשְׁמַע קוֹלָם : 5. בְּכָל-הָאָרֶץ יֵצֵא קוֹם וּבִקְצָה
 תִּבֵּל מִלִּיָּהֶם לְשֶׁמֶשׁ שֵׁם אֱהֵל בָּהֶם : 6. וְהוּא כַחַתָּן
 יֵצֵא מִחֻפְתּוֹ יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶץ : 7. מִקְצָה הַשָּׁמַיִם
 מוֹצֵאוֹ וּתְקִיפָתוֹ עַל-קְצוֹתָם וְאֵין נִסְתָּר מִחֻפְתּוֹ :

PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. לְמִנְצַח, מִנְצַח *shine*, qal obs., hence piel *outshine*, ptc. *outshining*, presiding over, spec. of a choir: as subst. *precentor*. לְ prefix, (dedicated) to. See § 288 c. מְזִמּוֹר noun, from זָמַר to *vibrate*, as a musical string, ψάλλειν, hence *Psalm*. לְדָוִד (attributed) to David. 2. מְסַפְּרִים. The ptc. (piel), also מְגִיד (hiph. נָגַד), denotes what is continuous, § 278. See on ver. 4. אֱלֹהִים the *Mighty One*; appellation of the universal Deity, the Creator. In ver. 8 onwards, He is spoken of in His special relation to His people, JEHOVAH. 3. וַיָּבֵעַ impf. hiph. of נָבַע. יַחְיֶה fut. piel of חָיָה (qal obs. to *breathe*). 4. אֵין see § 276 d. בְּלִי p. 142, note 4, *without being-heard their voice*; i. e. either 'there is no speech . . . in which their voice is unheard,' as A. V.: or in apposition with the former clause, 'their voice cannot be heard,' as R. V. (so Addison's paraphrase). נִשְׁמַע perf. 'The participles (ver. 2) declare a continual announcement; the imperfects (ver. 3) a reiterated testimony, this perfect an established fact.'—Driver. 5. קוֹם *thin line, cord*, hence perhaps 'chord,' i. e. of music. LXX φθόγγος, so quoted in N.T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. 7. מִקְצָה daghesh omitted in ק, as often before vocal *shēva*; see Gesenius, *Gram.* § 21, m. קְצוֹתָם *their extremities*, i. e. those of the

8. תֹּרֶת יְהוָה תְּמַיִם מְשִׁיבֵת נֶפֶשׁ עֲדוֹת יְהוָה נֶאֱמָנָה
 מַחְכִּימַת פִּתִּי : 9. פִּקּוּדֵי יְהוָה יִשְׁרִים מְשַׁמְחֵי לֵב
 מִצֹּת יְהוָה בָּרָה מְאִירַת עֵינַיִם : 10. יִרְאֵת יְהוָה
 טְהוֹרָה עוֹמֶדֶת לְעַד מְשַׁמֵּי־יְהוָה אֱמֶת צִדְקוֹ יַחְדּוֹ :
 11. הִנֵּהמַדִּים מְזַהֵב וּמִפֶּן רַב וּמִתּוֹקִים מְדַבֵּשׁ וְנֹפֶת
 צוּפִים : 12. גַּם־עַבְדְּךָ נֹזֵהר בָּהֶם בְּשֹׁמֶר עֵקֶב רַב :
 13. שְׂגִיאוֹת מִי־יְבִין מִנִּסְתָּרוֹת נִקְנִי : 14. גַּם מַזְדִּים
 חֹשֶׁךְ עַבְדְּךָ אֶל־יִמְשְׁלוּ־בִי אֲזִי אֵיתָם וְנִקִּיתִי מִפֶּשַׁע
 רַב : 15. יִהְיֶה לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ יְהוָה
 צוּרִי וְגוֹאֲלִי :

heavens. 8. יהוה. See on ver. 2. מְשִׁיבֵת ptc. hiph. of שׁוּב *causing to turn, restoring*, as R.V. עֲדוֹת *testimony*, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, 'ark of the testimony,' ver. 22. 9. בָּרָה *pure or bright*, used Song vi. 10 of the sun. מְאִירַת ptc. hiph. אֱמֶת *truth*; the clause here terminating. צִדְקוֹ יַחְדּוֹ *they are altogether right*. 11. הִנֵּהמַדִּים ptc. pl. niph., the article with demonstrative force. מְזַהֵב, the מִן of comparison. נֹפֶת *distillatio*. צוּפִים, derived from צוּף *to overflow*, that which *overflows*; hence *honeycomb*. 12. גַּם *moreover*: besides what they are in themselves, their effect is great. עַבְדְּךָ *Thy servant*, i. e. the Psalmist himself. The interpretation 'Thy servant Israel' (Cheyne) is unnecessary. בְּשֹׁמֶר inf. with suff. עֵקֶב *result*, hence wages as the sequel of work. 13. שְׂגִיאוֹת only here; from שָׁגָה *to wander*; errors. מִנִּסְתָּרוֹת ptc. pl. f. niph. of סָתַר with prep. מִן, agreeing with שְׂגִיאוֹת understood from former clause: *those (transgressions) which are hidden*. 14. נִקְנִי imper. piel from נָקָה with suff., *cleanse me*. 15. מַזְדִּים (זר *from* to *boil over*, be arrogant) m. and therefore not directly referring to שְׂגִיאוֹת ('arrogant men,' 'the proud,' Cheyne). But most commentators understand *sins* (Delitzsch, Perowne). אֵיתָם i s. impf. (in pause for אֵיתָם) from אָמַם. *I shall be upright*. נִקִּיתִי i s. pf. niph. from נָקָה *I shall be cleansed*. רַב *great* (not *the great*, as A.V.). 15. לְרָצוֹן *for acceptance* (so Isa. lx. 7, etc.); לְ = *eis*. גוֹאֲלִי qal part. m. with suff. גָּאֵל *to deliver, vindicate, redeem*; 'Goel.'

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PSALM XXIII.

THE SHEPHERD PSALM.

1. מְזִמּוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר: 2. בְּנֵאוֹת
 דָּשָׁא יִרְבִּיצֵנִי עַל-מֵי מִנְחֹת יִנְהַלֵּנִי: 3. נַפְשִׁי יִשׁוּבֵב
 וְיִנְחֵנִי בַּמַּעְגָּלִי-צָדֵק לְמַעַן שְׁמוֹ: 4. גַּם כִּי-אֵלֶּף בָּגִיא
 עֲלֵמֹת לֹא-אִירָא רֹעַ כִּי-אַתָּה עֲמָדִי שְׁבֵטְךָ וּמִשְׁעֲנֶתְךָ
 הֵמָּה יִנְחֵמֵנִי: 5. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגְדַּי צִרְרֵי דִשְׁנָה
 בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רוּיָה: 6. אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי
 כָּל-יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים:

PSALM XXIII.

1. רֹעִי. Properly ptc. of רָעָה with suff. 2. נֵאוֹת, pl. to give emphasis. (in hiph.), נָהַל (in piel); technical terms for tending a flock. For 'pastures of greenness,' 'waters of rest,' see § 294 c. 3. יִשׁוּבֵב impf. polel (§ 249) of שׁוּב. *He restores or refreshes.* See on Ps. xix. 8. נַפְשִׁי *my life*; keeping up the pastoral imagery. יִנְהַלֵּנִי impf. hiph. of נָהַל. צָדֵק *rightness, the right paths, most suitable to the flock.* 4. עֲלֵמֹת (strengthened form of עָלַם) *thick darkness* (properly pointed עֲלֵמֹת). But some (LXX, al.) regard the word as compounded with מָוֶת *death*. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. 5. לִפְנֵי pl. with prep. and suff., as prep., *before me.* נֶגְדַּי acc. as prep. *in the presence of.* (Note the entire change of figure to that of a festival.) דִּשְׁנָה piel of דָּשָׁן *to be fat.* The *festal* anointing is here intended (cp. xcii. 10; Luke vii. 46). רוּיָה a noun f. 'abundance': lit. *my cup (is) abundance, or 'an overflow.'* 6. אֵף prob. *only: nothing but goodness and mercy.* שִׁבְתִּי from שׁוּב (with י consec.) *I shall return* ('and abide' understood), i.e. 'I shall again abide.' But it is generally regarded as an anomalous form from יָשַׁב for יִשְׁבֶּתִּי, the י having dropped from the text, 'and I shall dwell'; or perhaps for שִׁבְתִּי, *pathach* being for some unknown reason—perhaps by mistake—substituted for *chireq*; inf. const. שִׁבָּה with י suff. 'my dwelling (shall be).' Or perh.: וְשִׁבְתִּי (שִׁבָּה).

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PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לָדוֹר מְזִמּוֹר לִיהוָה הָאָרֶץ וּמִלֹּאֶה תָּבֵל וְיֹשְׁבֵי
 בָּהּ : 2. כִּי הוּא עַל-יָמִים יֹסֵדָה וְעַל-נְהָרוֹת יִכּוֹנְנָה :
 3. מִי־יַעֲלֶה בְּהַר יְהוָה וּמִי־יָקוּם בְּמָקוֹם קֹדְשׁוֹ : 4. נָקִי
 כַּפַּיִם וּבֵר לֵב אֲשֶׁר לֹא-נִשְׂא לִשְׂוֹא נַפְשׁוֹ * וְלֹא נִשְׁבַּע
 לְמַרְמָה : 5. יֵשׂא בִּרְכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי
 יִשְׂרָאֵל : 6. זֶה דּוֹר דָּרְשׁוֹ * מִבִּקְשֵׁי כִנִּיָּה יַעֲקֹב סֵלָה :
 7. שָׂאוּ שַׁעֲרֵיכֶם רֹאשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא

'ו' ועירא, ver. 4. נפשיו, ibid. דרשו ק', ver. 6.

PSALM XXIV.

1. לָדוֹר מְזִמּוֹר. Unusual order of the words, '(A Poem) of David: a Psalm.' לִיהוָה. The possessive לְ, see § 289 c. יֹשְׁבֵי בָּהּ const. state without genitive relation. See Gesenius, *Gram.*, § 130 a. 2. הוּא emphatic, § 276 c. יֹסֵדָה impf. denoting continuity. יִכּוֹנְנָה polel of כָּוֵן, f. suff., form. 3. הַר יְהוָה *the hill of the Lord*, Zion, compared with הָאָרֶץ, ver. 1, as pre-eminently *His, the place of His holiness*. See § 289 a. This connection shows the unity of the Psalm (as against Cheyne). 4. נָקִי כַפַּיִם adj. in const. state, *pure of palms*, or hands. נִשְׂא. To lift up the soul to anything in Heb. idiom means 'to set the heart upon.' נִשְׂא lit. 'emptiness,' *falsehood*. Observe the Massoretic notes: the little ו in נִשְׂא, and the *chireq* instead of *cholem* in נַפְשׁוֹ, as though the punctuators read 'My soul,' God being the speaker. Compare the Third Commandment, 'Thou shalt not lift up the Name of the Lord thy God לִשְׂוֹא.' 5. יֵשׂא in evident reference to נִשְׂא in ver. 4. צִדְקָה 'righteousness' is often used for 'favour,' the thought being of the Divine faithfulness (ἐλεημοσύνην LXX). 6. דּוֹר 'generation,' i. e. *class of men*. The verbs דָּרַשׁ and בִּקַּשׁ (in piel) are parallel—*seek, enquire after*. יַעֲקֹב *Jacob*, either, with אֱלֹהֵי understood, voc. 'O God of Jacob'; so the LXX reads τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ; or else in apposition with דּוֹר (*this is*) *Jacob*, i. e. the true Jacob. The former is generally preferred (R.V. and marg.). סֵלָה *pause*, i. e. for the singer or singers, while the instruments play a symphony; LXX διάψαλμα. 7. שָׂאוּ imper. qal נִשְׂאוּ.

מֶלֶךְ הַכְּבוֹד : 8. מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזֹז וְגִבּוֹר
 יְהוָה גִּבּוֹר מְלַחֲמָה : 9. שְׂאוּ שְׁעָרִים ! רְאִשִּׁיכֶם וּשְׂאוּ
 פִתְחֵי עוֹלָם וַיִּבֹא מֶלֶךְ הַכְּבוֹד : 10. מִי הוּא זֶה מֶלֶךְ
 הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֶלָה :

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PSALM XXIX.

A STORM-PIECE.

1. מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה
 כְּבוֹד וְעֹז : 2. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַיהוָה
 בְּהִדְרַת־קֹדֶשׁ : 3. קוֹל יְהוָה עַל־הַמַּיִם אֵל־הַכְּבוֹד
 הִרְעִים יְהוָה עַל־מַיִם רַבִּים : 4. קוֹל־יְהוָה בִּפְתַח קוֹל
 יְהוָה בְּהִדְרָה : 5. קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְהוָה
 אֶת־אֲרָזֵי הַלְּבָנוֹן : 6. וַיִּרְקִידֵם כְּמו־עֵגֶל לְבָנוֹן וּשְׁרִיזוּ

The loftiness of the gate was an Eastern symbol. פִתְחֵי עוֹלָם 'doors of everlastingness,' or 'of antiquity': *ye ancient doors*, as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 'the God of the glory,' in ref. to the special manifestation. 8. זֶה with pause-accent, *Who is this? The King of the glory?* מְלַחֲמָה alludes to the conquests which preceded the dedication of the Tabernacle. 10. הוּא renders the question more emphatic: pause-accent on זֶה repeated. יְהוָה צְבָאוֹת. See § 287 a, *Obs.*, *Jehovah* (God) *of hosts*.

PSALM XXIX.

1. הָבוּ imper. of יָהֵב § 247 b 1, *ascribe*. בְּנֵי אֱלֹהִים voc. *ye sons of mighty ones*. 2. הִשְׁתַּחֲוּוּ *the glory due to His name*; see § 289 b. see § 206, *Obs.* 1, and § 253, *note*, p. 126. בְּהִדְרַת־קֹדֶשׁ *splendour of sacredness*: 'holy array,' R.V. marg. 3. The breaking of the thunder-storm: הַמַּיִם *the waters* 'above the firmament,' Gen. i. 7, the clouds of heaven. 4. Preps. with nouns, with adj. force; see § 294 c. 5. The storm bursts over the mountain district of *Lebanon*. 6. יִרְקִידֵם *He makes them leap*, i. e. the cedars, wildly tossing their branches. כְּמוֹ a poetical

כְּמוֹ בֶן־רֵאמִים : 7. קוֹל־יְהוָה חָצַב לַהֲבוֹת אֵשׁ :
 8. קוֹל יְהוָה יִהְיֶה מְדַבֵּר יִהְיֶה מְדַבֵּר קָדָשׁ :
 9. קוֹל יְהוָה יִחַלֵּל אֵילֹת וַיִּחַשֵּׁף יַעֲרוֹת וַיְבַהֲקֵם
 כָּלוּ אִמֵּר כְּבוֹד : 10. יְהוָה לַמַּבּוּל יֹשֵׁב וַיֵּשֶׁב יְהוָה
 מֶלֶךְ לְעוֹלָם : 11. יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יִבְרַךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם :

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PSALM LXXX. 9-20.

THE PARABLE OF THE TRANSPLANTED VINE.

9. גִּפְּן מִמִּצְרַיִם תִּסִּיעַ תִּגְרֹשׁ גּוֹיִם וַתַּטְעֶה : 10. פְּנִית
 לַפְּנִיָּה וַתִּשְׂרֹשׁ שְׂרָשֶׁיהָ וַתִּמְלֵא־אֶרֶץ : 11. כֶּסֶף הָרִים

form for כָּ as. שִׁרְיוֹן *Sirion*, the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. בֶּן־רֵאמִים lit. *a son of wild oxen*. 7. חָצַב *cleaving*, in reference to the forked and scattered appearance of the lightnings. 8. יִהְיֶה impf. hiph. from יָחַל, to be rendered as pres., § 278. קָדָשׁ the wilderness of the Exodus. 9. The storm has now travelled southwards; its effect upon *the hinds*, and its stripping the woods of their bark and foliage, are its well-known accompaniments. הֵיכָלוֹ *His palace*, either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. כָּלוּ אִמֵּר כְּבוֹד *all of it*, i. e. all that is therein, (is) *saying, Glory!* 10. מַבּוּל elsewhere always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). 'He sate . . . and sitteth.' 11. בְּשָׁלוֹם. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of *peace*.

PSALM LXXX. 9-20.

9. תִּסִּיעַ hiph. of נָסַע. *Thou hast transplanted*. תִּמְלֵא fat. qal of מָלָא with suff. 10. פְּנִיָּה (piel of פָּנָה) *Thou didst remove*, obj. understood : 'whatever stood in the way.' שְׂרָשֶׁיהָ cognate acc., § 277 b. 11. כֶּסֶף

צֶלֶה וְעֶנְפֶיהָ אֲרוֹי־אֵל : 12. תִּשְׁלַח קִצְרֶיהָ עֲדָיִם
 וְאֶל־נָהָר יִזְקֻקְתֶּיהָ : 13. לָמָּה פִּרְצָת גְּדִירָה וְאֲרוֹה
 כָּל־עֲבָרֵי דְרָךְ : 14. יִכְרַסְמָנָה חֲזִיר מִיָּעַר* וְזִיו שָׂדֵי
 יִרְעָנָה : 15. אֱלֹהִים צְבָאוֹת שׁוּב־נָא הִבֵּט מִשְׁמַיִם
 וּרְאֵה וּפְקֹד גִּפֶּן זֹאת : 16. וְכִנָּה אֲשֶׁר־נִטְעָה יְמִינָךְ
 וְעַל־בֶּן אֲמִצָּתָה לָךְ : 17. שֶׁרְפָה בְּאִשׁ כְּסוּחָהּ מִגְעֶרֶת
 פָּנֶיךָ יֵאבְדּוּ : 18. תִּהְי־יְדָךְ עַל־אִישׁ יְמִינָךְ עַל־בֶּן־אָדָם
 אֲמִצָּת לָךְ : 19. וְלֹא־נִסּוּג מִמֶּךָ תַּחֲיִינוּ וּבִשְׁמָךְ נִקְרָא :
 20. יִהְיֶה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ הָאֵר פָּנֶיךָ וְנוֹשְׁעָה :

ver. 16. כ', רבה.

ver. 14. ע', תלויה.

pual from פָּסָה (with — instead of —). צֶלֶה (by) *its shade*; see § 277 d.
 עֶנְפֶיהָ (by) *its boughs*; the vine clustering round the forest trees. See
 R.V. marg. Some, however, render 'its boughs (were like) cedars.'
 אֲרוֹי־אֵל 'cedars of God,' *mighty cedars*, § 294 e. 12. יָם *the* (Mediterranean) *Sea*.
 נָהָר *the River* (Euphrates). 13. אֲרוֹה from אָרָה with suff.
 14. יִכְרַסְמָנָה impf. of quadriliteral verb כָּרַס like piel. Cp. § 249 f, *ravages*.
 Observe Massoretic note on מִיָּעַר (*the suspended* ע, from תָּלָה *to suspend*), marking, it is supposed, the middle letter of the Psalms.
 זִיו noun from זוּז *to flash*, hence *to move about*: *the moving creature*, or wild beast.
 15. אֱלֹהִים יִרְעָנָה fut. qal of רָעָה with suff. not in const. state. This departure from rule has been accounted for by supposing that some redactor has in many of the Psalms (xlii-lxxxiii) substituted אֱלֹהִים for יְהוָה, see § 287 a, *Obs*. In ver. 20 and Ps. lxxxiv. 9 יְהוָה has been reinstated (Gesenius).
 16. כִּנָּה hiph. of נָבַט. (Massoretic note calls attention to the *large* כ). Probably a noun, *stock*; but some explain it as a verb imper. qal, from כָּנַן, *maintain*, with ה paragogic.
 בֶּן 'son,' metonym. for *branch*. אֲמִצָּת for omission of relative see § 297 c. So ver. 18. 17. יֵאבְדּוּ *they perish*, passing from the allegory to the application.
 18. עַל *over*, by way of protection. אִישׁ יְמִינָךְ *the man of* (supported by) *thy right hand*, § 289 b, Israel personified.
 19. נִסּוּג l. impf. qal of סָיַג (the niph. 3 m. pf. would be of the same form). 2 s. impf. piel of חָיָה with suff., *Thou wilt restore us to life*. 20. For אֱלֹהִים see on ver. 15. אֵר imper. hiph. of אָוַר. וְנוֹשְׁעָה 1 pl. impf. niph. of נָשַׁע with ה paragogic.

311.

PSALM LXXXIV.

LONGING FOR THE SANCTUARY.

1. לִמְנַצֵּחַ עַל־הַגִּתִּית לְבָנֵי־קֹרַח מִזְמֹר : 2. מֶה־
 יָדִידוֹת מִשְׁכָּנוֹתֶיךָ יְהוָה צְבָאוֹת : 3. נִכְסְפָה וְגַם־כָּלִתָּה
 נַפְשִׁי לַחֲצֹרוֹת יְהוָה לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל־אֵל חַי :
 4. גַּם־צִפּוֹר מִצֵּאָה בֵּית וְדִרּוֹר קָן לָהּ אֲשֶׁר־שָׂתָה
 אֶפְרָחֶיהָ אֶת־מוֹפְחוֹתֶיךָ יְהוָה צְבָאוֹת מִלִּבִּי וְאֱלֹהֵי :
 5. אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְלוֹךְ סֵלָה : 6. אֲשֶׁרִי
 אָדָם עֹזֶלּוֹ בְּךָ מִסְּלוֹת בְּלִבָּבָם : 7. עֲבָרִי בְּעֵמֶק
 הַבָּכָא מֵעֵין יִשִּׁיתוּהוּ גַם־בְּרִכּוֹת יַעֲשֶׂה מוֹרָה : 8. יִלְכוּ

ק' רבתי, ver. 4.

PSALM LXXXIV.

1. *עַל־הַגִּתִּית Upon the Gittith.* See also titles to Pss. viii and lxxxi. Perhaps from *גַּת winepress*, also a local name, *Gath*. Hence several explanations; as, 'Vintage-song' (LXX), 'Song upon the lyre of Gath.' Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom 'the Gittite' was director of a musical band, 1 Chron. xv. 21. *לְבָנֵי־קֹרַח dedicated to them as musicians, or ascribed to them as authors; see § 289 c.* The sons of Korah were among the leaders of the Temple choir. 2. *מִשְׁכָּנוֹת* sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xliii. 3; xlyi. 5). 3. *נִכְסְפָה*, niph. of *כָּסַף to be pale; 'longeth after.'* *יִרְנְנוּ* the piel of *רָנַן* always means elsewhere *to sing for joy, to praise.* See xxxiii. 1, etc. 'I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.' 4. *צִפּוֹר, דִּרּוֹר* metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. 5. *בֵּיתְךָ.* See § 277 d. *סֵלָה* see on Ps. xxiv. 6. 6. *עֹזֶלּוֹ בְּךָ* lit. *strength to him in Thee*, rel. omitted, § 297 c. *מִסְּלוֹת highways* ('to Zion' understood). 7. *הַבָּכָא* prob. 'the Weeping,' some desolate valley not identified. Or the meaning may be 'the vale of mulberry trees' *בְּכָאִים* 2 Sam. v. 24. *מֵעֵין* a place of fountains; they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. *בְּרִכּוֹת*

מִחִיל אֶל-חִיל יֵרָאָה אֶל-אֱלֹהִים בְּצִיּוֹן : 9. יְהוָה
 אֱלֹהִים צְבָאוֹת שְׁמָעָה תִּפְלְתִי הָאֲזִינָה אֱלֹהֵי יַעֲקֹב
 סֵלָה : 10. מִגִּנְנוּ רָאָה אֱלֹהִים וְהִבֵּט פָּנָיו מִשִּׁיחָה :
 11. כִּי טוֹב-יוֹם בַּחֲצִירָה מֵאֶלֶף בַּחֲרָתִי הַסְתּוֹפָה בְּבֵית
 אֱלֹהֵי מְדוּרָה בְּאֶהֱלֵי-רֶשַׁע : 12. כִּי שָׁמַשׁ וּמָגֵן יְהוָה
 אֱלֹהִים חֵן וְכְבוֹד יִתֵּן יְהוָה לֹא יִמְנַע-טוֹב לַהֲלָכִים
 בְּתַמִּים : 13. יְהוָה צְבָאוֹת אֲשֶׁר־יָדָם בְּטִחַ בְּךָ :

פחה באהנח, ver. 11.

CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

312.

JOB IV. 12-21.

THE VISION OF ELIPHAZ.

12. וְאֵלַי דָּבָר יִגְנֹב וַתֵּקַח אֲזִנִּי שָׁמַץ מִנְהוּ :
 13. בְּשַׁעֲפִים מַחֲזִינּוֹת לִילָה בִּנְפֹל תִּרְדָּמָה עַל-אֲנָשִׁים :

double acc., nearer object omitted, *with blessings*; see § 277 e. מִנְהוּ the early rain, as in Joel ii. 23. The A.V. rendering *pools* requires the pointing בְּרִכּוֹת. 8. בְּצִיּוֹן emphatic; see R.V. 10. מִגִּנְנוּ not obj. 'behold our shield'; but in apposition with voc., O God our shield, behold. מִשִּׁיחָה Thine anointed. The parallelism suggests a royal author. 11. הַסְתּוֹפָה a denominative hithp. inf. from סָף threshold. אֶהְלִי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). אֱלֹהֵי my God. The Massoretic note calls attention to the *pathach*, not lengthened, as usual, by the (*athnach*) pause accent. 12. יְהוָה יְהוָה. See on Ps. lxxx. 15. אֱלֹהִים צְבָאוֹת. בְּתַמִּים lit. in perfectness.

JOB IV. 12-21.

12. וְאֵלַי Now to me. דָּבָר word, often means matter. יִגְנֹב pual of גָּנַב to steal, lit. was stealthily brought. שָׁמַץ a whisper. 13. בְּשַׁעֲפִים

14. פֶּחַר קָרָאֲנִי וְרַעְדָּה וְרַב עֲצָמוֹתַי הַפְּחִיד : 15. וְרוּחַ
 עַל-פָּנַי יִחַלֵּף תִּסְמַר שַׁעֲרַת בְּשָׂרִי : 16. יַעֲמֹד וְלֹא-
 אֶכִּיר מַרְאֵהוּ תְמוּנָה לִנְגֹד עֵינַי דְּמָמָה וְקוֹל אֲשָׁמַע :
 17. הָאֲנוּשׁ מֵאֱלֹהִים יִצְדָּק אִם-מַעֲשֵׂהוּ יִשְׁהַר גָּבֵר :
 18. הֵן בְּעַבְדֵּיו לֹא יֵאֱמִין וּבַמְּלֵאכֵיו יִשִּׁים תִּהְלֶלְהָ :
 19. אֵף שִׁכְנֵי בִתְיַחְמָר אֲשֶׁר-בַּעֲפָר יִסּוּדִם יִדְכָּאוּם
 לִפְנֵי-עֵשׂ : 20. מִבֶּקֶר לַעֲרֵב יִפְתּוּ מִבְּלֵי מַשִּׁים לִנְצַח
 יֵאָבְדוּ : 21. הֲלֹא-נִסֶּע יִתְרֵם בָּם יְמוּתוֹ וְלֹא בַחֲכָמָה :

פתח באהנה, ver. 20.

distracting thoughts (kindred with סָעָף to split, divide, Davidson).
 מִחֲוִיוֹנוֹת (which arose) from the visions. לַיְלָה by night. inf.
 const. 14. רַב multitude, 'the mass of.' 15. תִּסְמַר the piel
 denotes intensity. שַׁעֲרַת sing. 'every individual hair.' 16. תְּמוּנָה
 a form, suggesting indistinctness. וְקוֹל אֲשָׁמַע silence, and I heard
 a voice. Compare 1 Kings xix. 12, קוֹל דְּמָמָה a still small voice.
 17. מֵאֱלֹהִים the מֵן of the comparative, more just than. Or perhaps as R.V.
 margin, just before God; מֵן implying 'judged from His point of view.'
 יִצְדָּק impf. in interrog., applying to what is true at any time. The
 question is in alternative form, אִם... הָ § 282, but here there is no real
 antithesis, only an alternative mode of putting the same thing. גָּבֵר vir,
 אֲנוּשׁ homo. 18. תִּהְלֶלְהָ only here: imperfection. 19. שִׁכְנֵי irreg. const.
 pl. of בֵּית. יִדְכָּאוּם they crush them = 'they are crushed'; see § 276 e.
 לִפְנֵי-עֵשׂ even sooner than a moth is crushed. 20. מִבֶּקֶר לַעֲרֵב from
 morning to evening, i. e. 'in a single day.' יִפְתּוּ impf. hoph. of פָּתַח: the
 form is a Chaldaism for יִפְתּוּ (the short vowel and daghesh instead of
 the long vowel). מַשִּׁים hiph. ptc. of שָׂם. The meaning is without
 any one regarding it, 'unnoticed.' 21. הֲלֹא interrog., § 282. יִתְרֵם
 their thread (יִתָּר) i. e. of life. See Eccl. xii. 6. Or the idea may
 be that of a tent-cord, R.V.; 'the earthly tabernacle loosened to its
 fall.' Others render excellency. R.V. marg., 'their excellency in them,' a
 pleonasm.

313.

JOB XXVIII.

TREASURES OF THE EARTH COMPARED WITH HEAVENLY
WISDOM.

I.

1. כִּי יֵשׁ לִפְסָף מוֹצֵא וּמְקוֹם לְזַהֵב יִזְקֶי : 2. בְּרוֹל
מֵעֶפֶר יִקַּח וְאֶבֶן יִצוֹק נְחוֹשֶׁה : 3. קֶץ שֶׁם לַחֲשָׁךְ
וּלְכָל-תְּכֵלִית הוּא חוֹקֵר אֶבֶן אֶפֶל וְצִלְמוֹת : 4. פֶּרֶץ
נָחַל מֵעַם-גָּר הַנְּשַׁכְּחִים מִנִּי-רֶגֶל דָּלוּ מֵאֲנוּשׁ נָעוּ :
5. אֶרֶץ מִמֶּנָּה יֵצֵא-לָהֶם וְתַחֲתֶיהָ נִהְפָּךְ כְּמוֹ-אֵשׁ :
6. מְקוֹם-סִפִּיר אֲבִנֶיהָ וְעִפְרוֹת זָהָב לוֹ : 7. נְתִיב לֹא-

JOB XXVIII.

I. LABOURS AND PRODUCTS OF THE MINE.

1. כִּי *For*. The connection with the preceding chapter is, however, so remote that many render the particle *Surely*. So R.V. מוֹצֵא *a going forth*, (יֵצֵא) *a mine*. יִזְקֶי *qal* from יִזְקַק *rel.* understood, § 297 c, *which they refine*, i.e. 'which is refined'; § 276 c. 2. יִצוֹק *one pours out stone* (into) *copper* ('brass'), i.e. by smelting; a double accusative. 3. שֶׁם *one sets*. חֲשָׁךְ the *darkness* of the earth's interior, into which light is admitted by excavating or by the miner's lamp. צִלְמוֹת see on Ps. xxiii. 4. פֶּרֶץ *one breaks open*. נָחַל generally a river, then a deep ravine: hence, as here, the *shaft* of a mine. מֵעַם-גָּר *from* (with) *an inhabitant*, i.e. as R.V., 'away from where men sojourn.' הַנְּשַׁכְּחִים *art.* as demonst. (even) *those forgotten by the foot* of the passer-by: i.e. unnoticed by people on the earth's surface. דָּלוּ...נָעוּ *they hang... they swing*. מֵאֲנוּשׁ *away from man*. 5. אֶרֶץ *abs.*, § 288 a, *as for the earth*. נִהְפָּךְ *impers.* *it is destroyed*, i.e. *there is destruction*; § 276 e. כְּמוֹ *as by*. 6. אֲבִנֶיהָ *its stones*, i.e. the earth's. עִפְרוֹת golden particles or spots on it (לוֹ) i.e. on the sapphire (lapis lazuli). Some, however, refer the pronoun to מְקוֹם 'the place has also gold-dust.' Another interpretation is in R.V. marg., understanding לוֹ of the *miner*: 'he winneth lumps of gold.' 7. נְתִיב in apposition with the preceding: (This is)

יִדְעוּ עֵץ וְלֹא שֹׁפֵטוֹ עֵין אִיהָ : 8. לֹא-הִדְרִיכוּהוּ
 בְּנֵי-שֹׁחַץ לֹא-עֲדָה עָלָיו שָׁחַל : 9. בְּחִלְמִישׁ שָׁלַח
 יָדוֹ הַפֶּךָ מִשְׁרַשׁ הָרִים : 10. בַּצּוּרוֹת יֶאֱרִים בְּקַעַ
 וְכָל-יִקְרָא רֹאֲתָה עֵינוֹ : 11. מִבְּכִי נְהָרוֹת חֲבֹשׁ וְתַעֲלֶמָה
 יֵצֵא אֹר :

II.

12. וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאִי-זֶה מְקוֹם בִּינָה :
 13. לֹא-יִדַּע אָנוּשׁ עֲרֶכָה וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים :
 14. תְּהוֹם אָמַר לֹא בִי-הִיא וַיֵּם אָמַר אֵין עֲמָדִי :
 15. לֹא-יִתֵּן סָגוֹר תַּחֲתֶיהָ וְלֹא יִשְׁקַל כֶּסֶף מַחִירָה :
 16. לֹא תִסָּלֶה בְּנֶתָם אוֹפִיר בְּשֶׁהֶם יִקְרָא וְסָפִיר :
 17. לֹא-יַעֲרֹכְנָה זֶהב וְזָכוּכִית וְתַמּוּרְתָהּ כְּלִי-כֹז :

a path, etc.: it is not discerned by the keenest-sighted bird. 8. Nor trodden by the 'sons of pride'; *the proudest beasts* (according to the parallel). שָׁחַל lit. *roarer* (paronomasia with שֹׁחַץ). 9. חִלְמִישׁ from a root meaning 'to be strong,' *the hardest stone*, as quartz. 10. יֶאֱרִי signifies a *river*, sometimes even applied to the Nile. In the pl. *streams* of any kind, as the waters drawn off from the mine. *His eye beholdeth*, i. e. what is brought to light, the waters being drained away. 11. מִבְּכִי lit. 'from weeping,' poet. for *trickling*. יֵצֵא for יֵצִיא. אֹר for לְאוֹר *to light*.

II. THE SUPREME VALUE OF WISDOM.

12. וְהַחֲכָמָה. The וְ is adversative; *but* or *yet*. מֵאֵין see § 272, pp. 139, 142. 13. עֲרֶכָה. LXX ὁδὸς αὐτῆς, 'the way to it.' But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world's markets. 14. תְּהוֹם *the abyss*, the mysterious depth below earth and ocean. 15. יִתֵּן pual of נָתַן. סָגוֹר from סָגַר *to shut up* (often in qal ptc. pass. with זָהָב *gold*, and rendered *pure* 1 Kings vi. 20, etc.) *treasure*, as R.V. marg. תַּחֲתֶיהָ prep. with suff., *instead of it*. יִשְׁקַל *weighed* = *paid*. 16. תִּסָּלֶה pual of סָלָה *to suspend* (as a balance), hence *to weigh*, *value*. זֶהָב a poetic word for זָהָב. 17. לֹא-יַעֲרֹכְנָה (עָרַךְ qal) lit.

18. רִאמוֹת וְגִבִּישׁ לֹא יִזְכָּר וּמִשָּׁךְ חֲכָמָה מִפְּנִינִים :
 19. לֹא-יֵעָרְכָנָה פְּטֻדַּת-כּוֹשׁ בְּכֶתֶם טָהוֹר לֹא תִסָּלֶה :
 20. וְהַחֲכָמָה מֵאֵין תִּבּוֹא וְאִי-זֶה מְקוֹם בִּינָה :
 21. וְנִעְלָמָה מֵעֵינַי כָּל-חַי וּמַעוֹף הַשָּׁמַיִם נִסְתָּרָה :
 22. אֲבִדוֹן וּמוֹת אָמְרוּ בְּאָזְנוֹנֵינוּ שְׁמַעְנוּ שְׁמָעָה :
 23. אֱלֹהִים הַבֵּין דֶּרֶכָּה וְהוּא יֵדַע אֶת-מְקוֹמָה :
 24. כִּי-הוּא לְקַצּוֹת-הָאָרֶץ יָבִישׁ תַּחַת כָּל-הַשָּׁמַיִם :
 25. יִרְאֶה : לַעֲשׂוֹת לְרוּחַ מִשְׁקַל וּמִים תִּפֵּן בְּמִדָּה :
 26. בַּעֲשׂתוֹ לַמָּטָר חֶק וְדֶרֶךְ לַחֲיוֹז קִלּוֹת : 27. אִזּוֹ
 רִאָּה וַיִּסְפְּרָה הַכִּינָה וְגַם-הִקְרָה : 28. וַיֹּאמֶר לָאָדָם
 הֵן יִרְאֶת אֲדֹנָי הִיא חֲכָמָה וְסוֹר מֵרַע בִּינָה :

(one) *shall not compare to it* (suff. for dat. = לָהּ) impers. const. for passive, § 276 e. *זָכָר* only here; from *זָכַךְ* to be pure, transparent; hence prob. = glass, very precious in ancient times. *ו* copulative carries on the negation. *כָּלִי* sing. as collective, *jewellery of*: but some copies have *כָּלִי* jewels or vessels of. 18. *גִּבִּישׁ* lit. *what is frozen*, hence the ice-like crystal. 19. *כּוֹשׁ* the land of the 'dark-coloured,' *Ethiopia*; a term including all equatorial countries. 20. See ver. 12. A repetition which introduces a new line of thought. 21. *נִעְלָמָה*. The *ו* introduces the answer, and might be rendered *seeing that*. See § 298. *וּמַעוֹף* from birds (collective), as media of divination. 22. *אֲבִדוֹן* Destruction, personified. *מָוֶת*, as *שָׂאוֹל* elsewhere, *the realms of the dead*. *שְׁמָעָה* a rumour of it (only), not its reality. Comp. Eccl. ix. 10. 23. *דֶּרֶכָּה* the way to it. *וְהוּא* emphatic, § 276 c, *it is He who*. So in next verse. 25. *לַעֲשׂוֹת* inf. const. to make; the result of His 'looking.' *רוּחַ* here wind, from the parallelism *weight*; in modern language, *force and pressure*. *תִּפֵּן* the construction changed; *yea*, (*ו*) *He determined* (piel of *תָּפַן*). 26. *קִלּוֹת* voices, hence *thunder*. 27. *רִאָּה* (the *ה* is acc., *her*; the *ה* of the verb disappearing). *He saw Wisdom when He created the world*. *Wisdom is eternal*. *וְגַם* *yea verily*. 28. *יִרְאֶת* elsewhere used with *אֱלֹהִים*, as Gen. xx. 11; or with *יְהוָה*, as Prov. i. 7; ix. 10. *אֲדֹנָי* the Lord, i. e. of all creation.

314.

PROVERBS XXXI. 10-31.

THE EXCELLENT WOMAN.

(An Acrostic.)

10. אִשֶּׁת-חַיִּל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָה :
 11. בָּטָח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יַחְסֹר :
 12. גִּמְלָתָהּ טוֹב וְלֹא-רָע כֹּל יָמֵי חַיֶּיהָ :
 13. דִּרְשָׁה צֶמֶר וּפְשָׁתִים וַתַּעַשׂ בַּחֲפֶץ כַּפֶּיהָ :
 14. הִיתָה פִּאֲנוּיֹת סוֹחֵר מִמָּרְחָק תָּבִיא לַחֲמָה :
 15. וַתִּקֶּם בְּעוֹר לַיְלָה וַתִּתֵּן שָׁרָף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ :
 16. זָמְמָה שָׂדֶה וַתִּקְחָהּ מִפְּרִי כַּפֶּיהָ נָטַע כָּרִם :
 17. חָגְרָה בְּעוֹז מִתְּנִיָּה וַתֵּאֱמֶץ זְרוּעֶתֶיהָ :
 18. טָעַמָּה כִּי-טוֹב סָחָרָה לֹא-יִכָּבֵד בַּלֵּיל * נָרָה :
 19. יָדֶיהָ שָׁלַחַה בְּכִישׁוֹר וּכְפִיָּה תִמְכּוּ כֶּלֶךְ :

ver. 18. בלילה קרי. ver. 16. נטעה קרי.

PROVERBS XXXI. 10-31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i-iv. But in some of these the alphabet is incomplete.

10. חַיִּל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. וְרַחֵק. For logical force of ו see § 298. 11. Here, and in the following verses, the pfs. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 b. שָׁלָל subj. of the verb לו understood. 13. בַּחֲפֶץ כַּפֶּיהָ lit. *with the good pleasure of her hands*, i. e. *willingly*. Or (less likely) 'according to the good pleasure,' etc., i. e. *as seems to her best*. 15. בְּעוֹר *while yet* (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. 16. זָמְמָה a verb ע"ע here inflected regularly. וַתִּקְחָהּ impf. qal of לָקַח with suff. נָטַע add ה as *q^eri*: 3 f. *she planteth*. 18. טָעַמָּה lit. *tasteth*; *perceiveth*. בַּלֵּיל see *q^eri*. 19. כִּישׁוֹר (only here) prob. 'the upright,' i. e. the *distaff*.

20. כִּפֶּה פֶּרֶשֶׁה לְעֵנִי וַיְדִיחַ שְׁלַחָה לְאַבְיוֹן :
 21. לֹא-תִירָא לְבֵיתָהּ כִּשְׁלֹג כִּי כָל-בֵּיתָהּ לְבָשׁ שְׁנִים :
 22. מִרְבָּדִים עֲשֵׂתָהּ-לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה :
 23. נֹדַע בַּשְּׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם-זִקְנֵי-אֶרֶץ :
 24. סָרִין עֲשֵׂתָהּ וְתַמְכָּר וְהַגּוֹר וְהַנָּה לַכַּנְעָנִי :
 25. עֹז-וְהֶדְר לְבוּשָׁה וְתַשְׁחַק לְיוֹם אַחֲרוֹן :
 26. פִּיהָ פִּתְחָה בַּחֲכָמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ :
 27. צוֹפִיָּה הָיְלָכוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל :
 28. קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלָהּ :
 29. רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאֵת עָלִית עַל-כָּלָנָהּ :
 30. שָׁקַר הַחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֶת-יְהוָה הִיא
 תִּתְהַלֵּל :

31. תָּנוּ-לָהּ מִפְּרֵי יְדִיָּהּ וַיְהַלְלוּהָ בַּשְּׁעָרִים מַעֲשֵׂיהָ :

הליכות קרי ver. 27.

20. לְעֵנִי the prep. takes the vowel of the art. 21. שְׁנִים *scarlet*; apparently, however, referring to warmth rather than to colour. The LXX evidently read שְׁנִים *double* (δισσάς), thick clothing. 22. מִרְבָּדִים *coverlets* (without daghesh). שֵׁשׁ *fine linen*, an Egyptian word. אַרְגָּמָן *purple*. 23. בְּשִׁבְתּוֹ *in his sitting* = *when he sitteth*. 24. סָרִין *linen clothing* (σινδών), perhaps from *Sindhu*, the Indus. הַגּוֹר *a girdle*. לַכַּנְעָנִי *to the Canaanite*, or Phoenician trader; both terms collective. Commerce by barter is indicated (נִתְחַק). 27. צוֹפִיָּה f. ptc. *watching*. הָיְלָכוֹת the *yodh* probably transposed by accident, see *qerî*, *steps*; hence generally 'ways.' עֲצָלוֹת *idleness*, only here and (dual) Eccl. x. 18. 28. Understand *rises up* in the second member of the verse. 29. The testimony of her husband. רַבּוֹת in an emphatic position. כָּלָנָהּ for כָּלָן lengthened in pause. 30. אִשָּׁה (nom. abs., § 288 a) here more emphatic without expressed connective. יִרְאֶת f. const. of noun יָרָא *she who fears* (the only reference to religion in the delineation, and the crowning praise). 31. תָּנוּ-לָהּ *give ye to her*, i. e. let herself also have some benefit from (מִן) her labour for others. יְהַלֵּל impf. piel, omitting daghesh in second rad. *In the gates*, i. e. 'among the people,' in their usual place of concourse.

315.

ISAIAH V. 1-7.

PARABLE OF THE UNFRUITFUL VINEYARD.

1. אֲשִׁירָה נָא לִידִידִי שִׁירַת דּוּדִי לְכַרְמִי פָּרִם הִיא
 לִידִידִי בִקְרָן בֶּן-שָׁמֶן : 2. וַיַּעְזְקֶהוּ וַיִּסְקְלֶהוּ וַיִּטְעֶהוּ
 שִׂרָק וַיִּבֶן מִגְדָּל בְּתוֹכֹוּ וְגַם-יָקַב חָצֵב בּוֹ וַיִּקּוּ לַעֲשׂוֹת
 עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים : 3. וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ
 יִהְיֶה שֶׁפֶטוֹ-נָא בֵּינִי וּבֵין כְּרָמִי : 4. מַה-לַּעֲשׂוֹת עוֹד
 לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מִדּוּעַ קִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ
 בָּאֲשִׁים : 5. וַעֲתָה אֹדִיעָה-נָא אֶתְכֶם אֵת אֲשֶׁר-אֲנִי
 עֹשֶׂה לְכַרְמִי הֵסֵר מִשׁוֹפָתוֹ וְהָיָה לִבְעֵר פָּרִץ גִּדְרוֹ
 וְהָיָה לְמִרְמָס : 6. וְאֲשִׁיתֶהוּ בְּתָה לֹא יֹאמַר וְלֹא יַעֲדֹר

ver. 5. הכ' ברגש.

ISAIAH V. 1-7.

1. אֲשִׁירָה cohortative. נָא come now. לִידִידִי for my Beloved. שִׁירַת דּוּדִי perhaps should read דוּדִים ש" a song of loves, 'a love-song,' Lowth, al. לְכַרְמִי respecting his vineyard: note the several meanings of ל in this verse. בִּקְרָן בֶּן-שָׁמֶן on a horn (hill-top) the son of oil, 'richly-nourished.' וַיַּעְזְקֶהוּ and he digged it (as R.V. marg.). וַיִּטְעֶהוּ verb with double acc. § 277 c. שִׂרָק the choicest vine. וַיִּקּוּ impf. piel of קָנָה. בָּאֲשִׁים understand עֲנָבִים grapes. 3. וַיַּעַשׂ and יוֹשֵׁב collective. וּבֵין the prep. repeated. 4. מַה-לַּעֲשׂוֹת what (is there) to do? (inf. const.) in our idiom, 'what can be done?' וְלֹא etc. and (which) I have not done in it? For use of ו see § 298. מִדּוּעַ קִוִּיתִי why did I expect, and, etc.? 'Wherefore, when I expected . . . did it bring forth,' etc.? 5. And now let me tell you what I, etc. Two accusatives, both with אֵת. אֲנִי emphatic. עֹשֶׂה ptc., (am) doing = about to do. הֵסֵר inf. abs. high. of סָוַר, § 284. מִשׁוֹפָתוֹ the Massoretic note calls attention to the anomalous daghesh in שׁ. לִבְעֵר inf. piel for consuming with fire. פָּרִץ inf. abs. לְ after הָיָה has the force of becoming, § 273. וְאֲשִׁיתֶהוּ בְּתָה and I will make it a desolation. מִמֶּטֶר from raining,

וְעַל־הַשָּׁמַיִם וְעַל־הָעֵבִים אֲצִיָּה מִהַמִּשִּׁיר עָלָיו
 מִטָּר: 7. כִּי כָרָם יִהְיֶה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ
 יִהְיֶה נֹטֵעַ שְׁעִשְׂוִעָיו וַיִּקֹּל לְמִשְׁפָּט וְהָיָה מִשְׁפָּח לְצִדְקָה
 וְהָיָה צִעְקָה:

316.

ISAIAH XXXV.

THE GLORIOUS RETURN.

1. יִשְׁשׂוּם מְדַבֵּר וְצִיָּה וְתַגֵּל עֶרְבָה וְתִפְרָה פַחַבְצֵלֶת:
 2. פָּרַח תִּפְרַח וְתַגֵּל אֵף גִּילַת וְרִנָּן כְּבוֹד הַלְבִּנּוֹן נִמְן-
 לָהּ הַדֶּר הַפְּרִמָּל וְהַשְּׂרוֹן הִמָּה יִרְאוּ כְבוֹד-יְהוָה הַדֶּר
 אֱלֹהֵינוּ: 3. חֲזָקוּ יָדַיִם רַפּוֹת וּבְרָפִים כְּשָׁלוֹת אֲמִצּוֹ:
 4. אִמְרוּ לְנִמְחֵרֵי-לֵב חֲזָקוּ אֶל-תִּירְאוֹ הִנֵּה אֱלֹהֵיכֶם
 נָקָם יָבוֹא גָמוּל אֱלֹהִים הוּא יָבוֹא וַיִּשְׁעֶכֶם: 5. אִזְ

'so that they (the clouds) shall not rain.' מִטָּר cognate acc. § 277 b.
 7. *the plant of His delights*, 'His pleasant plant'; see § 294.
 The close is a double paronomasia; מִשְׁפָּט and מִשְׁפָּח; צִדְקָה and צִעְקָה:
 as frequently in Isaiah.

ISAIAH XXXV.

1. יִשְׁשׂוּם A.V. 'shall be glad for them,' taking ם as a pronominal
 suffix. Better to take ום for ון, the ן being assimilated to the ם fol-
 lowing, as Num. iii. 49 פָּרִי'ם. 'Instead of the plural forms in ן, there
 are, especially in the older books, over 300 forms with the fuller ending
 ון (with *nun paragogicum*) always bearing the tone.'—Gesenius. R.V.,
 simply, *shall be glad*. הַבְּצֵלָה *the narcissus*. 2. גִּילַת noun of kindred
 stem in the const. state strengthening the sense of the verb, like inf. abs.,
 connected with רִנָּן inf. (piel) as noun: *it shall rejoice even (with) rejoicing
 and song*. הִמָּה *they*, i. e. 'Lebanon, Carmel and Sharon, with the wil-
 derness.'—Delitzsch. 4. נָקָם in apposition with אֱלֹהֵיכֶם *your God will
 come (as) Vengeance*, i. e. in that character. גָּמוּל אֱלֹהִים lit. *a recompense
 of God*, or 'a mighty or divine recompense.' וַיִּשְׁעֶכֶם impf. hiph. (jussive

תִּפְקַחְנָה עֵינֵי עֹרְרִים וְאָזְנֵי חֲרָשִׁים תִּפְתַּחְנָה : 6. אִזּו
 יִדְלַג כְּאֵיל פֶּסַח וְתָרֵן לָשׁוֹן אֵלֶם כִּי־נִבְקְעוּ בַּמִּדְבָּר מַיִם
 וְנַחֲלִים בַּעֲרֵבָה : 7. וְהָיָה הַשָּׂרֵב לֶאֱגֶם וְצִמְאוֹן
 לִמְבוּעֵי מַיִם בְּנוֹה תַנִּים רִבְצָה חֲצִיר לִקְנֶה וְגִמָּא :
 8. וְהָיָה־שֵׁם מִסְּלוֹל וְדֶרֶךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקְרָא לָהּ לֹא־
 יַעֲבֹרְנָה טָמֵא וְהוּא־לָמוֹ הַלֵּךְ דֶּרֶךְ וְאֹיִלִּים לֹא יִתְעוּ :
 9. לֹא־יִהְיֶה שֵׁם אֲרִיָּה וּפְרִיץ חַיּוֹת בַּל־יַעֲלֶנָּה לֹא
 תִּמָּצֵא שֵׁם וְהָלְכוּ גְאֻלִּים : 10. וּפְדוּיֵי יְהוָה יֵשְׁבוּן
 וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֹאשׁ שָׁשׂוֹן וְשִׂמְחָה
 יִשְׁיִגּוּ וְנָסּוּ יִגּוֹן וְאַנְחָה :

See note in
 Addenda Et
 Corrigenda

CHAPTER V.

PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. הַשָּׂרֵב *the mirage*. תַּנִּים *jackals*. רִבְצָה *its (their) lair*, fem. suff. (regarding תַּנִּים as collective: 'Plural names of animals are often treated as fem. sing.'—*Gesenius*). חֲצִיר with לְ following, must mean an enclosure, or court, for, as R.V. marg. (cf. xxxiv. 13). 8. מִסְּלוֹל (from קָלַל *to cast up*) only here; a highway. הַקֹּדֶשׁ perhaps *the Sanctuary*. וְהוּא־לָמוֹ and *He (shall be) with them*, as R.V. marg. (or *for them*). The rendering, *it* (i. e. the way) *shall be for them*, is allowable; but it is not easy to decide who are meant by *them*. Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with טָמֵא, the impure person. הַלֵּךְ דֶּרֶךְ nom. abs. *As for him that walketh (in) the way—even fools, etc.* 9. פְּרִיץ חַיּוֹת *the violent among beasts* (adj. const.), superlative § 294 e. 10. פְּדוּיֵי pl. const., ptc. pass. of פָּדָה. יֵשְׁבוּן for the final ך see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318.

MATTHEW V. 1-12.

THE BEATITUDES.

(Ginsburg and Salkinson.)

1. וַיְהִי כַּאֲשֶׁר רָאָה אֶת-הַמּוֹן הָעַם וַיַּעַל אֶל-הָהָר
וַיֵּשֶׁב שָׁם וַיַּגִּשּׁוּ אֵלָיו תַּלְמִידָיו : 2. וַיִּפְתַּח אֶת-פִּיהוּ
וַיֹּרָה לָהֶם לֵאמֹר :
3. אֲשֶׁר־יְעַנֵּי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם :
4. אֲשֶׁר־הִמְתָּאֲבָלִים כִּי-הֵם יִנְחָמוּ :
5. אֲשֶׁר־הֶעֱנּוּם כִּי-הֵם יִרְשׁוּ-אֶרֶץ :
6. אֲשֶׁר־הִרְעִיבִים וְהִצְמֵאִים לְצַדִּיקָה כִּי-הֵם יִרְוּן :
7. אֲשֶׁר־בְּעַל־יֶרֶחֱמִים כִּי-הֵם יִרְחָמוּ :
8. אֲשֶׁר־בָּרִי לֵבָב כִּי-הֵם יַחֲזוּ אֶת-אֱלֹהִים :
9. אֲשֶׁר־עָשִׂי שְׁלוֹם כִּי-הֵם יִקְרָאוּ בְנֵי-אֱלֹהִים :

MATTHEW V. 1-12.

1. וַיַּעַל fut. apoc. qal of עָלָה; for ו see § 298. אֶת-הָהָר art. as in Gk. τὸ ὄρος. תַּלְמִיד n. m. *disciple*, only once in O.T., 1 Chron. xxv. 8, often in modern Heb. 3. הָרוּחַ infreq. with art. in O.T. (Delitzsch has (עַנֵּי רוּחַ). 4. הֵם and in following vers. emphatic, as in Gk. αὐτοί. 5. הֶעֱנּוּם etc., as in Ps. xxxvii. 11. 7. בְּעַל־יֶרֶחֱמִים the possessor of any quality is sometimes called its 'lord.' Delitzsch has simply דְּרַחֲמָנִים (only

10. אֲשֶׁר־יִהְיֶה עֲקֵב צְדָקָתְךָ כִּי לָהֶם מַלְכוּת
הַשָּׁמַיִם :

11. אֲשֶׁר־יִחַרְפוּ אִם־יִרְדּוּ אֶתְכֶם
וּבִשְׁקֶר יִבְיֹאוּ דְבַתְּכֶם רָעָה בַּעֲבוּר שְׁמִי :
12. שִׁישׁוּ וְגִילוּ כִּי שְׂכָרְכֶם הָרַבָּה מְאֹד בַּשָּׁמַיִם
כִּי־כֵן רָדְפוּ אֶת־הַנְּבִיאִים אֲשֶׁר־הָיוּ לַפְּנִימָה :

319.

MATTHEW VI. 9-13.

THE LORD'S PRAYER.

(Delitzsch.)

9. כֹּה תִתְפַּלְלוּ אֲבִינוּ שֶׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ :
10. תָּבֵא מַלְכוּתְךָ יַעֲשֶׂה רְצוֹנְךָ כִּמוֹ בַּשָּׁמַיִם כֵּן
בָּאָרֶץ : 11. אֶת־לֶחֶם חֲקֵנוּ תֵן־לָנוּ הַיּוֹם : 12. וְסַלַּח־
לָנוּ אֶת־חַבּוּתֵינוּ כַּאֲשֶׁר סַלַּחְנוּ גַם־אֲנַחְנוּ לַחֲבִיבֵינוּ :

Lam. iv. 10 in O. T.). 10. עֲקֵב noun (end, consequence) as prep. *because of* (Delitzsch has עַל־דָּבָר). צְדָקָתְךָ *their righteousness* (a gloss on orig.). 11. בִּשְׁקֶר as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). יִבְיֹאוּ דְבַתְּכֶם רָעָה *bring your evil report* (comp. Gen. xxxvii. 2), i. e. an evil report of you. 12. הָרַבָּה inf. abs. hiph. of רָבָה used adverbially. See Gen. xv. 1. שְׁמִי in pause for שְׁמִי.

MATTHEW VI. 9-13.

9. תִּתְפַּלְלוּ *gamets* in pause for *pathach*, p. 83, *Obs.* שֶׁבַשְׁמַיִם. The prefix שְׁ with daghesh following is for אֲשֶׁר in later Heb. שְׁמֶךָ pause form. 11. חֲקֵנוּ *our portion*, from חָק § 155, comp. Prov. xxx. 8. [The Gk. ἐπιούσιος is of doubtful meaning: the Heb. is probably a paraphrase

13. וְאַל-תְּבִיאֵנוּ לְיָדֵי נָסִיוֹן כִּי אִם-חֲלָצְנוּ מִן-הָרֶע
[כִּי לָךְ הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת לְעוֹלָמִי
עוֹלָמִים אָמֵן]:

320.

JOHN XV. 1-9.

THE TRUE VINE.

(Delitzsch.)

1. אֲנֹכִי הַגֶּפֶן הָאֱמֵתִית וְאָבִי הוּא הַכֶּרֶם: 2. כָּל-
שָׂרִיג בִּי אֲשֶׁר אֵינָנו עֹשֶׂה-פְּרִי יִסִּירֵנוּ וְאֲשֶׁר יַעֲשֶׂה
פְּרִי יִטְהַרְנוּ לְהַרְבוֹת אֶת-פְּרִיו: 3. אַתֶּם כָּעֵת
מִטְהָרִים בַּעֲבוּר דְּבָרֵי אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם: 4. עֲמְדוּ-
בִּי וְאֲנִי בָכֶם כַּאֲשֶׁר הַשָּׂרִיג בֹּל-יַעֲשֶׂה פְּרִי מֵאֱלֹו אִם-
לֹא יַעֲמֹד בִּגְפֶן כֵּן גַּם-אַתֶּם אִם-לֹא תַעֲמְדוּ בִּי:
5. אֲנֹכִי הוּא הַגֶּפֶן וְאַתֶּם הַשָּׂרִיגִים הָעֹמְדִים בִּי וְאֲנִי בּוֹ
הוּא יַעֲשֶׂה-פְּרִי לָרֹב כִּי בִלְעָדִי לֹא תוּכְלוּן עֲשׂוֹת
מֵאוֹמָה: 6. אִישׁ אֲשֶׁר לֹא יַעֲמֹד בִּי הַשֵּׁלֶךְ פֶּשֶׁרִיג
הַהוּצָה וַיִּיבֹשׁ וַיִּלְקָטוּם וַיִּשְׁלִיכוּם אֶל-תּוֹךְ הָאֵשׁ וְהָיָה
לְבַעַר: 7. וְהָיָה אִם-תַּעֲמְדוּ בִּי וּדְבַרִּי יִהְיֶה בָכֶם

rather than an exact rendering.] 13. לְיָדֵי lit. *into the hands of*, used
as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *sure, true*,
used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1-9.

4. כֵּן גַּם-אַתֶּם *thus also (is it with) you*; i. e. as neg. precedes, 'no
more can ye.' 5. הוּא emphatic. 6. לְבַעַר inf. piel with prefix.
7. כְּכָל-הַפֶּשַׁע *according to all your good pleasure*, 'what ye will.' G. and

כָּל-חֲפָצְכֶם תִּשְׁאֲלוּ וַיַּעֲשֶׂה לָכֶם : 8. בְּזֹאת נִכְבֵּד
אָבִי בַעֲשׂוֹתְכֶם פְּרִי לָרֹב וְהָיִיתָם לִי לְתַלְמִידִים :

321.

ACTS XIII. 16-26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOCH.

(Ginsburg and Salkinson.)

16. וַיַּעֲמֵד פּוֹלוֹס וַיִּנָּפֶה יָדוֹ וַיֹּאמֶר אֲנָשִׁי יִשְׂרָאֵל
וְגַם-הִירָאִים אֶת-הָאֱלֹהִים שָׁמְעוּנִי : 17. אֱלֹהֵי יִשְׂרָאֵל
אֱלֹהֵי הָעָם הַזֶּה הוּא בָחַר בְּאַבְרָהָם וַיִּרְם קָרָן לָעָם
בְּהֵיוֹתָם גֵּרִים בְּאֶרֶץ מִצְרַיִם וְהוּא הוֹצִיאָם מִשָּׁם בְּזֹרַע
נְטוּיָה : 18. וַיֵּשֶׂא אֹתָם וַיְכַלְכֵּלֵם אַרְבָּעִים שָׁנָה בְּמִדְבָּר :
19. וַיִּשְׁמַד מִפְּנֵיהֶם שִׁבְעָה גוֹיִם בְּאֶרֶץ כְּנָעַן וַיַּפֵּל לָהֶם
בַּחֶבֶל אֶת-אֲדָמָתָם לִירֶשֶׁת נַחֲלָה : 20. אַחֲרֵי-כֵן נָתַן
לָהֶם שִׁפְטִים לְשִׁפְטֵם כְּאַרְבַּע מֵאוֹת וַחֲמִשִּׁים שָׁנָה
עַד-שְׁמוּאֵל הַנָּבִיא : 21. בְּיָמָיו שָׁאֲלוּ לְמֶלֶךְ עֲלֵיהֶם
מֶלֶךְ וְהָאֱלֹהִים נָתַן לָהֶם אֶת-שָׁאוֹל בֶּן-קִישׁ אִישׁ יְמִינִי
לְמֶלֶךְ עֲלֵיהֶם אַרְבָּעִים שָׁנָה : 22. וְאַחֲרֵי הַסִּירוֹ אֹתוֹ

S. translate כָּל-מִשְׁאָלוֹת לְבָבְכֶם according to all the requests of your heart.

8. לְרֹב fruit to abundance, 'much fruit.' the prefix לְ after
הָיָה denoting apposition, § 273, n. 2.

ACTS XIII. 16-26.

16. Παῦλος in Heb. letters. 17. בָּחַר generally takes an object
with prefix בְּ, as Deut. vii. 6. וַיִּרְם קָרָן לְ uplifted the horn of = exalted.
בְּהֵיוֹתָם inf. const. of הָיָה, pref. and suff. 'in their being,' when they were.
18. יְכַלְכֵּלֵם redup. piel (polel, § 145f.) of כָּוַל nourished. See Gen. xlv. 11.
Gk. ἐτροφοφόρησεν, var. reading from ἐτροποφόρησεν, suffered their man-
ners. See R.V. and marg. 21. Note the paronomasia שָׁאֲלוּ... שָׁאוֹל.
יְמִינִי an ellipsis for Benjamin; Delitzsch בְּנֵימִן. 22. הַסִּירוֹ
inf. const. of סָוָה with suff., His removal of him (אֹתוֹ). אַחֲרֵי etc.

מִמֶּלֶךְ הַקִּים אֶת־דָּוִד לְמֶלֶךְ עֲלֵיהֶם אֲשֶׁר אָמַר עָלָיו
וַיַּעֲיֶדְנוּ מִצָּאתִי אֶת־דָּוִד בֶּן־יִשִּׁי אִישׁ כָּל־בְּבִי אֲשֶׁר כָּל־
חֶפְצֵי יִשְׂרָאֵל : 23. מִזֶּרְעוֹ הֵבִיא הָאֱלֹהִים כְּדַבְּרוֹ
אֶת־יֵשׁוּעַ לְיִשְׂרָאֵל לְמוֹשִׁיעַ : 24. וַיְהִי אַחֲרֵי כֵן
יֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לְתַשׁוּבָה וּלְהַטָּבֵל לִפְנֵי בָאוֹ :
25. וּכְכֹלֹת יֹחָנָן אֶת־מְרוּצָתוֹ אָמַר וּמֵה־תַּחֲשֹׁבֹן עָלַי
מִי־אֲנִי לֹא אֲנִי הוּא כִּי הִנֵּה אַחֵר בָּא אַחֲרֵי וְהוּא
אֲשֶׁר קָלָתִי מִהֶתֶר־לוֹ שְׂרוּךְ נֶעְלָיו אֲשֶׁר בְּרַגְלָיו :
26. אַתֶּם אַנְשִׁים אַחִים זֶרַע אַבְרָהָם וְכָל־יִרְאֵי
אֱלֹהִים הַנִּמְצָאִים בְּתוֹכְכֶם אֵלֵינוּ דִּבֵּר הַיְשׁוּעָה
הַזֹּאת שְׁלוֹחַ :

322.

1 CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(Delitzsch.)

1. אֶחָד־בְּלִשְׁנוֹת אַנְשִׁים וּמַלְאָכִים אֲדַבֵּר וְאִין־בִּי
הָאַהֲבָה הֵייתִי כְנֹחֶשֶׁת הָמָּה אוֹ כְּצֹלָל תְּרוּעָה : 2. וְכִי

respecting whom He said and bare witness to him. etc., two
O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21. כָּל־חֶפְצֵי יִשְׂרָאֵל
quotation from Isaiah xlv. 28 (spoken there of Cyrus). 23. יֵשׁוּעַ
= יְהוֹשֻׁעַ *Jehovah is help*, § 263, in Gk. characters Ἰησοῦς, with added
case-ending. 24. יֹחָנָן *ptc. hiph. (יָשַׁע) as subst., Saviour.*
Jochanan, O. T. John. 25. וּמָה *And what? τί; R.V., but others*
read τίνα; מי as indirect interrog. לֹא אֲנִי הוּא, Gk. οὐκ εἰμὶ
ἐγώ. *before אֲשֶׁר very emphatic.* קָלָתִי *I am too insignificant.*
26. הַנִּמְצָאִים בְּתוֹכְכֶם *who are found in the midst of you; an amplification*
of the Gk. ἐν ὑμῖν.

1 CORINTHIANS XIII.

1. הָמָּה f. *ptc. qal of הָמָּה.* 6. שִׂמְחָתָהּ *her rejoicing (is).* עִם *with,*

תְּהִיָּה-לִי נְבוּאָה וְאֵדַע כָּל-הַסּוּדוֹת וְכָל-הַדַּעַת וְכִי
 תְּהִיָּה-לִי כָל-הָאֱמוּנָה עַד כִּי-אֶעֱתִיק הָרִים וְאִין-בִּי
 הָאֲהָבָה הַיִּיטִי כֹאִין: 3. וְאִם-אֶחָלֵק אֶת-כָּל-הוֹנִי וְאִם-
 אֶתֵּן אֶת-גּוּפִי לְשִׁרְפָה וְאִין-בִּי הָאֲהָבָה כָּל-זֹאת לֹא
 תוֹעִילֵנִי: 4. הָאֲהָבָה מְאָרְכֶת-אֵף וְעֹשֶׂה חֶסֶד הָאֲהָבָה
 לֹא תִקְנָא הָאֲהָבָה לֹא תִתְפָּאֵר וְלֹא תִתְרוֹמֵם: 5. לֹא
 תַעֲשֶׂה דְבַר-תַּפְלָה וְלֹא תִבְקֹשׁ אֶת אֲשֶׁר-לָהּ וְלֹא
 תִתְמַרְמֵר וְלֹא תִחְשַׁב הִרְעָה: 6. לֹא תִשְׂמַח בְּעוֹלָה כִּי
 שִׂמְחָתָהּ עִם-הָאֱמֶת: 7. אֶת-כָּל תִּשְׂאָ אֶת-כָּל תִּאֲמִין
 אֶת-כָּל תִּקְוָה וְאֶת-כָּל תִּסְבָּל: 8. הָאֲהָבָה לֹא-תִבָּל
 לְעוֹלָם אֲדֹ-הַנְּבוּאוֹת הֵנָּה תִבְטָלָהּ וְהַלְשָׁנוֹת תִּכְלִינָהּ
 וְהַדַּעַת תִּבְטָל: 9. כִּי-קָצֵת הוּא שְׂיִדְעֵנוּ וְקָצֵת הוּא
 שְׂנִבְאֵנוּ: 10. וְכִבּוֹא הַתָּמִים אִזְ עָבוֹר תַּעֲבֹר הַקָּצֵת:
 11. כֹּאֲשֶׁר הַיִּיטִי עוֹלִל כְּעוֹלִל דְּבַרְתִּי כְּעוֹלִל הַגִּיתִי
 כְּעוֹלִל חֲשַׁבְתִּי וְכֹאֲשֶׁר הַיִּיטִי לְאִישׁ הִסִּירְתִּי דְבָרִי
 הַעוֹלִל: 12. כִּי כָעַת מִבִּישִׁים אֲנִיחָנוּ בְּמִרְאָה וּבַחִידוֹת
 וְאִז פָּנִים אֶל-פָּנִים: 13. כָּעַת יוֹדַע אֲנִי קָצְחוּ וְאִז כֹּאֲשֶׁר
 נֹדַעְתִּי אֵדַע אֶף-אֲנִי: 14. וְעַתָּה שְׁלֹשׁ-אֵלֶּה תַעֲמֹדְנָה
 הָאֱמוּנָה וְהַתִּקְוָה וְהָאֲהָבָה וְהַגְּדוֹלָה בָּהֶן הִיא הָאֲהָבָה:

as Gk. *συγχάπτει*, see R.V. 9. Lit. *For a part is that which we know*,
 etc. (אֲשֶׁר prefix for קָטַן). G. and S. translate the verse *קָטַן יִדְעֵנוּ*
a little portion we know, etc. 10. עָבוֹר inf. abs. with verb, *shall utterly*
vanish away. 11. הִסִּירְתִּי hiph. of סִיר. 12. מִרְאָה *vision* means
mirror in Ex. xxxviii. 8. חִידוֹת plur., *riddles*, sing. in Gk.

323.

HEBREWS I.

OPENING OF THE EPISTLE TO THE HEBREWS.

(Delitzsch.)

1. הָאֱלֹהִים אֲשֶׁר-דִּבֶּר מִקֶּדֶם פְּעָמִים רַבּוֹת וּבְפָנִים
שָׁנִים אֶל-אַבְתִּינוּ בְּיַד הַנְּבִיאִים דִּבֶּר אֵלֵינוּ בְּאַחֲרִית
הַיָּמִים הָאֵלֶּה בְּיַד בָּנוּ: 2. אֲשֶׁר-נָתַנוּ לְיֹורֶשׁ כָּל וְגַם-
עָשָׂה בְיָדוֹ אֶת-הָעוֹלָמוֹת: 3. וְהוּא זֶהר כְּבוֹדוֹ וְצֶלֶם
יְשׁוּתוֹ וְנוֹשָׂא כָל בְּדָבָר גְּבוּרָתוֹ וְאַחֲרֵי עֲשׂוֹתוֹ בְּנִפְשׁוֹ
טָהָרַת חַטָּאתֵינוּ יֵשֶׁב לְיָמִין הַגְּדֹלָה בְּמְרוֹמִים: 4. וַיִּגְדֵּל
מְאֹד מִן-הַמַּלְאָכִים כַּאֲשֶׁר הָשֵׁם אֲשֶׁר נָחֲלוֹ יָקָר הוּא
מִשְׁלָהֶם: 5. כִּי אֶל-מִי מִן-הַמַּלְאָכִים אָמַר מַעֲוֹלָם בְּנֵי
אֲתָה אֲנִי הַיּוֹם יִלְדָתִיךָ וְעוֹד אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא
יֶהְיֶה-לִּי לְבֵן: 6. וּבִהְבִּיאוֹ אֶת-הַבְּכוֹר שְׁנִית לְעוֹלָם אָמַר
וְהִשְׁתַּחֲוִי-לּוֹ כָּל-אֱלֹהִים: 7. הֵן עַל-הַמַּלְאָכִים הוּא
אָמַר עֲשֵׂה מַלְאָכָיו רוּחֹת מִשְׁרָתָיו אֵשׁ לֵהֵט: 8. אֵף

HEBREWS I.

1. הָאֱלֹהִים with art.; *the true God*, ὁ Θεός. פְּעָמִים c. noun, without prep., *times*, acc., § 291 b. שָׁנִים in later Heb., *manners*. בְּאַחֲרִית הַיָּמִים in the end of the days, a prophetic formula, Gen. xlix. 1, Isa. ii. 2, etc. בָּנוּ the possessive in Gk. See R.V. marg. 2. הָעוֹלָמוֹת, Gk. τοὺς αἰῶνας. 3. יְשׁוּתוֹ *substance* (not in O.T.), Gk. ὑπόστασις. 4. מִשְׁלָהֶם *than that which* (שֶׁ for אֲשֶׁר) *is theirs*. 5. מַעֲוֹלָם a free translation of ποτέ, *ever*. Quotations from Ps. ii. 7; 2 Sam. vii. 14. 6. שְׁנִית *a second time* (Del. applies this to the Resurrection). לְעוֹלָם *to the age*, the world of men, οἰκουμένην. See Ps. xcvi. 7 (אֱלֹהִים, LXX ἄγγελοι). 7. הֵן in later Heb. *surely*. Here corresponding with אֵף ver. 8, as μὲν . . . δέ. עַל with reference to = πρὸς. See Ps. civ. 4. מִשְׁרָתָיו ptc. piel of שָׁרַת (not used in qal).

עַל־הַבֵּן אָמַר כְּסֹאֵה אֱלֹהִים עוֹלָם וְעַד שֶׁבֶט מִיֶּשֶׁר שֶׁבֶט
 מַלְכוּתָהּ: 9. אֶהְבֶּת צֶדֶק וְתִשְׁנָא רָשָׁע עַל־כֵּן מִשְׁחָה
 אֱלֹהִים אֱלֹהֶיהָ שָׁמַן שִׁשּׁוֹן מַחְבְּרִיהָ: 10. וְעוֹר אֶתָּה
 אֲדֹנִי לַעֲנִים הָאָרֶץ יִסְדֶּת וּמַעֲשֵׂה יָדֶיהָ שָׁמַיִם: 11. הִמָּה
 יֵאָבְדוּ וְאַתָּה תַעֲמֹד וְכֹלָם כַּבֵּד יִבְלֹוּ: 12. כָּלבוֹשׁ
 תַּחֲלִיפָם וַיַּחֲלִפוּ וְאַתָּה הוּא וּשְׁנוֹתֶיהָ לֹא יִתְּמוּ:
 13. וְאַל־מִי מִן־הַמַּלְאָכִים אָמַר מִעוֹלָם יָשָׁב לְיָמֵי עַד־
 אֲשִׁית אֵיבִיהָ הַדָּם לְרִגְלֶיהָ: 14. הֲלֹא־הֵם כָּלָם
 רוּחֹת הַשָּׁרֵת שְׁלוּחִים לְעֹזְרָה בְּעַד הַעֲתִידִים לְרִשֵּׁת
 אֶת־הַיְשׁוּעָה:

324.

HEBREWS XII. 18-29.

CHRISTIAN PRIVILEGES.

(Delitzsch.)

18. כִּי לֹא־בִאתֶם אֶל־הָר נִמְשָׁשׁ וּבַעַר בָּאֵשׁ וְלֹא
 אֶל־עָנָן וְעַרְפָּל וּסְעָרָה: 19. וְלֹא לְקוֹל שׁוֹפָר וּלְקוֹל

8. אֱלֹהִים voc. See Ps. xlv. 7, 8. 10-12. See Ps. cii. 26-28. The quotation begins at לְפָנַי, LXX κατ' ἀρχάς. Lord might have been rendered יהוה according to the tone of the Psalm, or, as preferred by Del., אֲדֹנִי the same verb in hiph. act. and qal intrans., *Thou shalt change them, and they shall change.* The Gk. has two verbs, ἐλίσσεις, ἀλλαγῆσονται. וְאַתָּה הוּא and *Thou art He*, as Isa. xlv. 4. לֹא יִתְּמוּ *shall not be completed* (תָּמַם), i. e. 'there shall now be an end to them,' expressed by the Gk. οὐκ ἐκλείψουσιν, 'shall not fail.' 13. See Ps. cx. 1. 14. שְׁלוּחִים m. 'constructio ad sensum,' § 294. לְעֹזְרָה *for the aid.* The former word generally denotes *Divine service*, the latter *help to men.* בְּעַד Gk. διὰ, with acc., *for the sake of.* הַעֲתִידִים *those who are prepared, or ready* (adj.). לְרִשֵּׁת inf. const. of יָרַשׁ. הַיְשׁוּעָה *the salvation*, emphatic (art. not in Gk.).

HEBREWS XII. 18-29.

18. נִמְשָׁשׁ niph. not in O. T., *touched*, 'palpable.' 19. וְלֹא *that not*

הַדְּבָרִים אֲשֶׁר שָׁמְעוּ בְּקֶשׁוֹ שְׁלֹא יוֹסִיף לְדַבֵּר עִמָּהֶם
 עוֹד : 20. כִּי לֹא-יִכְלּוּ לִשְׂאת אֶת אֲשֶׁר צִוּוּ וְאִם-
 בְּהִמָּה תִגַּע בָּהֶר סָקֵל תִּסְקֹל [אוֹ-יִרְה תִּירָה בַּחֲצִים] :
 21. וְהִמְרָאָה הִיָּה נֹרָא עַד-מְאֹד וַיֹּאמֶר מֹשֶׁה יִגְרָתִי
 וְחִרְדָּתִי : 22. כִּי אִם-בָּאתֶם אֶל-הָר צִיּוֹן וְאֶל-עִיר
 אֱלֹהִים חַיִּים אֶל-יְרוּשָׁלַיִם שְׁבַשְׁמַיִם : 23. וְאֶל-עֶצְרַת
 רַבּוֹת הַמַּלְאָכִים וְעֵדַת הַבְּכוֹרִים הַפְּתוּבִים בַּשָּׁמַיִם
 וְאֶל-אֱלֹהִים שֹׁפֵט הַכֹּל וְאֶל-רוּחוֹת הַצְּדִיקִים הַנִּשְׁלָמִים :
 24. וְאֶל-יֵשׁוּעַ מְלִיץ הַבְּרִית הַחֲדָשָׁה וְאֶל-דָּם הַהוֹאָה
 הַמֵּיטִיב דִּבַּר כְּדֵם-הַבָּל : 25. לָכֵן רְאוּ פֶן-תִּמְאָנוּ
 לִשְׁמַע אֶל-הַמְדַּבֵּר כִּי הֵן לֹא נִמְלְטוּ הַמַּאֲנִים לִשְׁמַע
 אֶל-הַמְדַּבֵּר עִמָּהֶם בָּאָרֶץ אֲף כִּי-אֲנַחְנוּ אִם-נִמְאָן לִשְׁמַע
 בְּקוֹל הַמְדַּבֵּר מִן-הַשָּׁמַיִם : 26. אֲשֶׁר קוֹלוֹ הִרְעִישׁ אֹז
 אֶת-הָאָרֶץ וְעָתָה זֶה הַבְּטִיחַ לֵאמֹר עוֹד אֶחָת וְאֲנִי
 מִרְעִישׁ לֹא לְבַד אֶת-הָאָרֶץ כִּי-גַם אֶת-הַשָּׁמַיִם :
 27. וְזוֹ עוֹד אֶחָת שֶׁאֲמַר מִשְׁמִיעַ חֲלִיפַת הַנִּרְעָשִׁים אֲשֶׁר

(אֲשֶׁר for שֶׁ). יוֹסִיף etc., lit. *He would add to speak with them again* (pleonastic). 20. צִוּוּ pual from צִוָּה. לִשְׂאת inf. const. from נָשָׂא. 21. *very exceedingly*, as Gen. xxvii. 33. For the repeated *vav* see § 298. The sense is *so . . . that*. יִגְרָתִי an *o*-verb; see § 198 a. 22. אֱלֹהִים חַיִּים *a living God*, Θεοῦ ζῶντος, more forcible without the article. שְׁבַשְׁמַיִם *which is in the heavens*. 23. עֶצְרַת etc., *a festal gathering*, (even) *myriads of the angels*. הַכֹּל 'the whole' = *all*. 24. מְלִיץ ptc. hiph. of מָלַץ. הַמֵּיטִיב דִּבַּר מ' 'that doeth good to speak rather than,' i. e. *that speaketh better*. דָּם is here expressed with הַבָּל, not in Gk. 25. לָכֵן an addition by way of connective. אֲף כִּי elliptical, *how much more or how much less*, according to the sense. Prov. xv. 11, Job ix. 14. 26. עוֹד אֶחָת etc., quoted, with some variation,

הֵם עֲשׂוּיִם לְמַעַן יַעֲמִד אֲשֶׁר אֵינָנוּ נִרְעָשׁ : 28. לִכֵּן
 אֲנַחְנוּ הַמִּקְבָּלִים מִלְכוּת אֲשֶׁר לֹא תִמוּשׁ נִבְאָה-נָא
 בְּתוֹדָה וְנִעְבֹּד בָּהּ אֶת-הָאֱלֹהִים לְרָצוֹן לוֹ בְּצִנִּיעוּת
 וּבִירְאָה : 29. כִּי אֱלֹהֵינוּ אִשׁ אֲכֹלָה הוּא :

CHAPTER VI.

UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. וִיְהִי כְנָלוֹת ¹ שְׁלֹמֹה לְבָנוֹת אֶת-בֵּית יְהוָה וְאֶת-
 בֵּית הַמֶּלֶךְ וְאֶת כָּל-חֶשֶׁק ² שְׁלֹמֹה אֲשֶׁר חָפֵץ לַעֲשׂוֹת :
 2. וַיִּרְא ³ יְהוָה אֶל-שְׁלֹמֹה וַיֹּאמֶר אֵלָיו שָׁמַעְתִּי אֶת-

from Hag. ii. 6, 7 and 21. 28. מִקְבָּלִים (Gk. παραλαμβάνοντες) the word from which *Cabbala* is derived (the *received* doctrine). תִּמוּשׁ with potential force, see § 280. נִבְאָה-נָא cohortative, *let us come now*. בָּהּ *with it*, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. τῷ Θεῷ. לְרָצוֹן adverbial, *acceptably*.

DIVINE PROMISES AND WARNINGS TO SOLOMON.

¹ Inf. piel of כָּלָה. ² חֶשֶׁק *desire, pleasure*, but חָפֵץ is perf. qal of an intrans. verb with similar meaning. ³ Niph.

תפלתך⁴ ואת-תחנתך⁴ אשר התחננה⁵ לפני הקדשתי
את-הבית הזה אשר בנתה לשום⁶ שמי-שם עד-
עולם והיו עיני ולבי שם כל-הימים : 3. ואתה אם
תלך לפני כאשר הלך דוד אביך בתם-⁷ לבב ובישר⁷
לעשות ככל אשר צויתך הקי⁸ ומשפטי⁸ תשמר :
4. והקמתי את-כסא ממלכתך על-ישראל לעלם
כאשר דברתי על-דוד אביך לאמר לא-יכרת⁹ לך איש
מעל כסא ישראל : 5. אם-שוב¹⁰ תשבון אתם ובניכם
מאחרי ולא תשמרו מצותי הקתי אשר נתתי לפניכם
והלכתם ועבדתם אלהים אחרים והשתחוויתם להם :
6. והכרתי¹¹ את-ישראל מעל פני האדמה אשר נתתי
להם ואת הבית אשר הקדשתי לשמי אשלח¹² מעל
פני והיה ישראל למשל¹³ ולשנינה¹⁴ בכל-העמים :
7. והבית הזה¹⁵ כל-עבר¹⁶ עליו ישם¹⁷ ושרק¹⁸ ואמרו
על-מה¹⁹ עשה יהוה ככה²⁰ לארץ הזאת ולבית הזה :
8. ואמרו על אשר עזבו את-יהוה אלהיהם אשר
הוציא את-אבתם מארץ מצרים ויחזיקו²¹ באלהים
אחרים וישתחוו להם ויעבדום על-כן הביא יהוה
עליהם את כל-הרעה הזאת :

⁴ Noun ע' with ת. ⁵ Hithp. *he had implored*. ⁶ 'To join' =
cause to dwell. The sense, *I have prepared for myself a holy place*.
⁷ Subst. הַם (adj. הָם); and subst. יֵשֶׁר *directness, rectitude* (adj. יִשְׁרָאֵל).
⁸ Plural, with suff. ⁹ Impf. niph. The sense, *There shall not fail*.
¹⁰ Inf. abs. qal. ¹¹ From כָּרַת. ¹² Impf. piel. ¹³ לְ for, with
predicative signification. ¹⁴ שְׁנִינָה *a taunt, laughing-stock*: from שָׁנַן
sharpen. ¹⁵ Nom. abs. ¹⁶ Ptc. qal. ¹⁷ יֵשֶׁם impf. qal of יָשַׁם
and יָשַׁם *to be astonished*. ¹⁸ = 'hiss,' 'deride.' ¹⁹ = 'wherefore?'
²⁰ לָמָּה, from מָה = מַה, and כֵּן *thus*. Milēl, like לָמָּה. ²¹ *laid hold on* (כָּפַד).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST
JUDAH.

1. בן-עשרים ואחת שנה צדקיהו¹ במלכו ואחת
עשרה שנה מלך² בירושלם: 2. ויעש הרע בעיני
יהוה ככל אשר-עשה יהויקים¹ ולא נכנע³ מלפני
יְרֵמְיָהוּ¹ הנביא מפי⁴ יהוה: 3. וגם במלך נְבוּכַדְנֶאצַּר¹
מרד⁵ אשר השביעו⁶ באלהים ויקש⁷ את-ערפו ויאמץ⁸
את-לבבו משוב⁹ אל-יהוה אלהי ישראל: 4. גם
כל-שרי הכהנים והעם הרבו¹⁰ למעל-מעל ככל תעבות¹¹
הגוים וישמאו¹² את-בית יהוה אשר הקדיש בירושלם:
5. וישלח יהוה אלהי אבותיהם עליהם ביד-מלאכיו
השכם ושלוה¹³ כי-חמל¹⁴ על-עמו ועל-מעונו¹⁵: 6. ויהיו
מלעבים¹⁶ במלאכי האלהים ובוזים¹⁷ דבריו ומתעתעים¹⁸
בנביאיו עד עלות¹⁹ חמת-יהודה בעמו עד-לאין²⁰
מרפא²¹: 7. ויעל²² עליהם את-מלך כשדים²³ ויהרג
בחוריהם²⁴ בחרב בבית מקדשם²⁵ ולא חמל על-בחור
ובתולה²⁶ זקן וישש²⁷ הכל נתן בידו: 8. וכל כלי

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

¹ Proper name. ² Verb. ³ Niph., *humbled himself*. ⁴ = *according to the command* (mouth) of. ⁵ מָרַד (with בָּ = *against*). ⁶ Hiph. of שָׁבַע, *made to swear*. ⁷ Impf. hiph. apoc. of קָשָׁה, *stiffen*. ⁸ Impf. piel. ⁹ מֵן with inf. = 'that not.' ¹⁰ Pf. hiph. of רָבָה, lit. *multiplied to transgress transgression*. ¹¹ הוֹעֵבָה (from עָבָה) *abominable deed*. ¹² Impf. piel. ¹³ Inf. abs. qal after הִשָּׁבַע with adverbial force: 'earnestly and constantly.' ¹⁴ *He pitied, 'spared,'* with עָל. ¹⁵ *Dwelling, from* עוֹן. ¹⁶ לָצַב (only in hiph.) *mocked, with* בָּ. ¹⁷ Ptc. qal. ¹⁸ Hithpol. of תָּעַצ *derided, with* בָּ. ¹⁹ Inf. const. qal of עָלָה. ²⁰ Lit. *till there was nothing of*. ²¹ מִרְפָּא (from רָפָא) 'healing,' *help*. ²² Hiph. apoc. ²³ כַּשְׁדִּים, *Chaldeans*. ²⁴ בָּחֹרִים, pl. *a young man*. ²⁵ מִקְדָּשׁ *holy place*. ²⁶ 'Virgin,' 'young woman.' ²⁷ שֵׁשׁ *hoary head* = 'the aged.'

בית האלהים הגדולים והקטנים ואוצרות²⁸ בית יהוה
ואוצרות המלך ושריו הכל הביא בבל²⁹: 9. וישרפו
את-בית האלהים וינתצו³⁰ את חומת ירושלם וכל-
ארמנותיה³¹ שרפו באש וכל-כלי מחמדיה³² להשחית³³:
10. ויגל³⁴ השארית³⁵ מן-החרב אל-בבל ויהיו-לו
ולבניו לעבדים עד-מלך מלכות פרס³⁶:

327.

EARLY CHRISTIANITY DESCRIBED

(in a Letter to an Enquiring Heathen).

V. לעבדי המשיח¹ לא היתה ארץ אחת² ולא לשון
ולא משפט אחד להפרדם³ מכל-האנשים: 2. לא
ישבו⁴ בעריהם לברם ולא נלעג⁵ לשונם משמוע ולא
סרה דרכם מן האנשים האחרים⁶: 3. לא נמצא
לקחם⁷ בחקר⁸ האדם וביגיעת⁹ הערומים¹⁰ וגם לא

²⁸ אוצר *treasure*. ²⁹ בָּבֶל *Babylon*. ³⁰ Piel, *broke it down*. ³¹ אַרְמוֹן *castle, palace*. ³² מִחְמָד, pl. מִחְמָדִים, *desire, something desired, hence jewel, from חָמַד*. ³³ Inf. with ל, as marking the purpose, *so that they...* ³⁴ Hiph. = *deportavit*. ³⁵ *The residue from the sword; 'those whom the sword had spared.'* ³⁶ פָּרַס, in pause פָּרַס, *a Persian, (collective) Persia*.

EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus*, a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A.D. 180-210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

¹ = 'servants of the Messiah,' i.e. Christians. ² Cf. Gen. xi. 1. ³ Inf. niph. of פָּרַד; Gk. διακρίνειν. ⁴ Impf., as denoting repetition. ⁵ לָעַג niph., *barbare locutus est*. ⁶ In original, βίον παράσημον ἀσκούσι. ⁷ לָקַח *doctrine*. ⁸ חֶקֶר *an examination*. ⁹ From יָגִיעָה *weariness*. ¹⁰ Here = *inquisitive*; in Gk. πολυπράγμων.

מורים¹¹ בתוכם לתת חקותיהם ללמודים¹² ;
 4. ישבו¹³ ערים בבני יון¹⁴ איש בארץ אבותיו ולבושם
 ואכלם ככל-סביביהם¹⁵ ואיש יעשה כמשפט עמו
 בכל-דרכיו : 5. וחקת¹⁶ דרכם תפלא¹⁷ בעיני כל-
 האדם וראיהם ישמו¹⁸ עליהם : 6. ישבו את-ארץ
 מולדתם והנם כגרים¹⁹ ירשו את-כל-הטוב כאזרח²⁰
 וישאו את-כל-הרע כנכרים : 7. בבשר²¹ יחיו ולא
 ילכו בבשר²¹ : 8. בארץ מקום מגריהם ובשמים בית
 שבתם²² : 9. ישמרו את-החקים אשר נכתבו לעמים
 ובמעשיהם עזו²³ מן החקים : 10. אהבו²⁴ את-כל-
 האנשים ועשקו²⁵ לכלם : 11. אין יודע את-פעלם
 והשופט מרשיע אותם : 12. ינתנו למות ויקומו לחיים
 רשים²⁶ המה ומעשירים רבים חסרו כל-דבר ושבעו
 כל-דבר : 13. נשאו חרפה ובחרפה גדול כבודם :
 14. יגדפם²⁷ חרוגל²⁸ ונצדקו ישמעו את-קללתם²⁹
 והמה מדברים³⁰ ברכה : עברת³¹ האנשים תלחץ
 אתם והמה מכבדים³⁰ את-בני אדם : 15. ייטיבו
 והנה בני מות³² המה כמרעים ויום ההרגה³³ כיום
 שמחה וכיום הצלת³⁴ נפשם : 16. היהודים ילחמו³⁵

¹¹ Teachers, ptc. hiph. of יָרָה ; whence also הִוָּרָה. ¹² Learners, ptc. qal pass. ¹³ Impf., as denoting repetition. ¹⁴ Πόλεις Ἑλληνίδας, Javan, Ionia. ¹⁵ Loca circumjacentia. ¹⁶ Κατάστασις τῆς ἑαυτῶν πολιτείας. ¹⁷ Niph. ¹⁸ From שָׁמַם. ¹⁹ ὡς πάροικοι. ²⁰ אֲרָזָה indigena ; sing. coll. ²¹ Flesh, in two meanings. ²² Ἐπὶ γῆς διατρίβουσιν ἄλλ' ἐν οὐρανῷ πολιτεύονται. ²³ From עָוָן. ²⁴ Pf. with the signification of the present, as with many other verbs of like signification in this connection. ²⁵ Pual. ²⁶ From רוּשׁ. ²⁷ Piel. ²⁸ The slanderer, qal ptc. ²⁹ They listen to their reviling ; κολάζονται. ³⁰ Ptc. piel. ³¹ עֲבָרָה ὑβρις. ³² Sons of death, 'condemned to die.' ³³ הַרְגָה slaughter. ³⁴ צִלָּה deliverance ; κολαζόμενοι χαίρουσιν ὡς ζωοποιούμενοι. ³⁵ Niph.

בהם כאשר בגוים ובני יון רדפו אתם ולא ידעו
איביהם לדבר למה ישנאום:

VI. הנה בדבר אחר אגיד³⁶ כנפש האדם בגויה
כעבדי³⁷ המשיח באנשים: 2. כי ישובה הנפש בגויה
ולא היתה מגויה: 3. והם ישבו בחלד³⁸ ולא היו
מחלד: 4. לא נראתה הנפש ינסגרה בבשר הנראה
וגם הם נורעו בשבתם³⁹ באנשים ויראת אלהים אשר
בם לא תודע: 5. שנא הבשר את-הנפש חנם⁴⁰ ונלחם
בה: 6. כי עצרה⁴¹ הנפש את-הבשר לעשות כתאותו⁴²
ואת-למודי המשיח שנאו האנשים כי עצרום מן
ההוות⁴³: 7. הנפש אהבה את-הבשר השנא ואת-
בדיו⁴⁴ ועבדי המשיח אהבו את-השנאים: 8. נסגרה
הנפש בבשר והיא מכלכלה⁴⁵ את-הבשר כן נעצרים
אלה בארץ כבית כלא⁴⁶ והנם מכלכלים את-הארץ:

³⁶ 'Απλῶς δ' εἰπεῖν. ³⁷ פ . . . פ, see Vocabulary. ³⁸ חֵלֶד *alān*.
³⁹ Inf. constr. ⁴⁰ Μηδὲν ἀδικουμένη. ⁴¹ עָצַר *to restrain, shut in*;
sometimes with ל of that which is checked, as 2 Kings iv. 24. ⁴² תַּאֲוָה
desire, longing. ⁴³ הָיָה *lust*. ⁴⁴ בָּדִים (from בָּדַד *to sever*), *parts of*
the body, limbs, members. ⁴⁵ Συνέχει. ⁴⁶ בֵּית כְּלֹא *prison*.

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS
OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN
SIRA (ECCLESIASTICUS)*.

** Place the accents, athnach for the half-verse and šilluq for the end,
on the tone syllables.

CHAPTER XLIV. 1-15.

שבח¹ אבות עולם

אהללה נא אנשי הסד	1	את ² אבותינו בדורותם
רב כבוד חלק להם ² עליון	2	וגדלו מימות עולם
דורי ³ ארץ במלכותם	3	ואנשי שם בגבורתם
היועצים ⁴ בתבונתם	3*	וחוזי כל בנבואתם
שרי גוים במזמתם	4	ורוזנים במחקרותם ⁵
חכמי שיח בספרתם	4*	ומושלים במשמרותם
חוקרי מזמור על חוק ⁶	5	נושאי משל בכתב
אנשי חיל וסומכי ⁷ נח	6	ושוקטים על מכונתם
כל אלה בדורם נכבדו ²	7	ובימיהם תפארתם
יש כהם הניחו ⁸ שם	8	להשתענות ⁹ בנהלתם

CHAPTER XLIV. 1-15.

* Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.

¹ TITLE, שְׁבַח *praise*: see the verb (piel) Ps. lxiii. 4, cxvii. 1, etc.

² Added from margin. ³ Prob. רוֹדִי (marg.) ptc. qal of רָדָה *to have dominion over*, as Gk. κυριεύοντες. ⁴ Counsellors (Isa. ix. 5). ⁵ In

their searchings out (מְחַקְרוֹת cf. Ps. xcv. 4). The Gk. must have been rendered from a different text. ⁶ קוֹ (marg.) *measure or rule* (see

Ps. xix. 5). ⁷ וְסֻמְכֵי (marg.) *supported*; Gk. ἀεχορηγημένοι, *furnished*.

⁸ Hiph. of נִיחַ *to bequeath* (cf. Eccles. ii. 18). ⁹ Marg. הַשְׁתַּעֲנוּ *to narrate*, hithp. inf. of שָׁעָה.

וַיֵּשְׁבוּ מֵהֵם אֲשֶׁר אֵין לֹו זָכָר	9
וּבְנֵיהֶם מֵאַחֲרֵיהֶם	9*
וּתְקֻתָּם לֹא תִשָּׁבֵת	10
וְנַחֲלָתָם לְבְנֵי בָנִים	11
וְצַדִּיקָתָם לֹא תִשָּׁכַח	13
וּשְׁמוֹתָם יִחְיֶה לְדוֹר וָדוֹר	14
וְתַהֲלִתָּם יִסְפָּר קֹהֶל	15

329.

SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirqé Aboth*, a tractate of the Jewish Mishna¹, and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of תּוֹרָה *Law*, without the article, almost as a proper name; (2) the relative *שֶׁ*, see § 296 f, in its wider use as a conjunction, with *אֲשֶׁר* (*לֵ*) as a preposition governing the genitive; (3) the very common occurrence of the termination *וֵת* in abstract nouns and substantivized infinitives; (4) the plural *יִן* instead of *יִם*. The editions, however, greatly differ in this last respect.

¹⁰ *Their hope shall not perish*; Gk. *ὅν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν*, 'whose righteous deeds have not been forgotten.' ¹¹ MS. here defective; verb inserted impf. niph. ¹² Verse supplied from Gk. ¹³ Verse added from margin.

SAYINGS OF THE JEWISH FATHERS.

¹ See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack's edition.

(1) Preface (ch. i. § 1).

משה קבל¹ תורה מסיני² • ומסרה ליהושע • ויהושע
לזקנים • וזקנים לנביאים • ונביאים מסרוה³ לאנשי
כנסת⁴ הגדולה • הם אמרו שלשה דברים : היו
מתונים בדיון • והעמידו תלמידים הרבה • ועשו סיג⁵
לתורה :

(2) Pillars of the World (ch. i. § 2).

(*Simon the Just.*)

על שלשה דברים העולם עומד על התורה ועל
העבודה⁶ ועל גמילות⁷ חסדים :

(3) Dutiful Service (ch. i. § 3).

(*Antigonus of Soko.*)

אל תהיו כעבדים המשמשין את הרב⁸ על מנת⁹
לקבל פרס¹⁰ • אלא¹¹ היו כעבדים המשמשין את הרב
שלא על מנת לקבל פרס ויהי מורא שמים¹² עליכם :

(4) Golden Silence (ch. i. § 17).

(*Simeon, son of Gamaliel.*)

כל ימי גדלתי בין החכמים ולא מצאתי לגוף¹³ טוב
משתיקה¹⁴ • ולא המדרש¹⁵ הוא העקר אלא המעשה •
וכל המרבה דברים מביא חשא :

¹ Piel. ² From Sinai. ³ מָסַר (later Heb.) delivered. ⁴ כְּנֶסֶת
synagogue : see verb, Esther iv. 16. ⁵ סִיג a fence. ⁶ עֲבוֹדָה Divine
service. ⁷ The requital, or bestowal of. ⁸ Lord, dominus. ⁹ (ל)עֲלִימָנָה
with a view to. ¹⁰ פָּרָם recompence. ¹¹ אֲלָא but, sondern. ¹² שָׁמַיִם
heaven, continually in later Heb. metonymy for God. ¹³ גּוּף (later
Heb.) a body, a man. ¹⁴ Silence, from שָׁתָק. ¹⁵ מִדְרָשׁ study, learn-
ing, from דָּרַשׁ.

(5) Forces that Sustain the World: see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עומד • על הדין ועל
האמת ועל השלום שנאמר ¹⁶ 'אמת ומשפט שלום
שפטו בשעריכם' :

(6) Study and Business (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד ¹⁷ תורה עם דרך ארץ ¹⁸ שיגיעת ¹⁹
שניהם משכחת ²⁰ עון וכל תורה שאין עמה מלאכה
סופה ²¹ בטלה וגוררת ²² עון :

(7) God's Will and Ours (ch. ii. § 4).

(*By the same.*)

עשה רצונו כרצונך • כדי ²³ שיעשה רצונך כרצונו •
בטל ²⁴ רצונך מפני רצונו כדי שיבטל רצון אחרים
מפני רצונך :

(8) Our Day's Work (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאכה מרבה והפועלים עצלים •
והשכר הרבה • ובעל הבית דוחק ²⁵ : לא עליך
המלאכה לגמור • ולא אתה בן חורין ²⁶ להבטל

¹⁶ שְׁנֵאֲמַר (§ 297 f) as it is said, a formula of citation from Scripture; see Zech. viii. 16. ¹⁷ Study; cf. Talmud. ¹⁸ דֶּרֶךְ אֶרֶץ worldly

business or care. ¹⁹ יְגִיעַת the practice of (יָגַע) with שִׁי. ²⁰ Hiph. ptc. of

שָׁכַח. ²¹ (At) the end of it = at length (post-biblical). ²² Fem. ptc.

segholate form; 'involves' or occasions. ²³ כְּדִי followed by שִׁי, in order

that. ²⁴ Piel, 'cause to cease,' cf. Eccles. xii. 3; annul. ²⁵ Ptc. of

דָּחַק to 'urge, press on,' urgent. ²⁶ 'Son of nobles'; free.

ממנה . אם למדת תורה הרבה נותנין לך שכר
 הרבה ²⁷ . ונאמן ²⁸ הוא בעל מלאכתך שישלם
 לך שכר פעולתך . ודע שמתן שכרן ²⁹ של-צדיקים
 לטהיר לבוא ³⁰ :

(9) Root and Branch (ch. iii. § 17).

(R. La'zar ben 'Azariah.)

כל שחכמתי מרובה ממעשיו למה הוא דומה ³¹ .
 לאילן ³² שענפיו מרובין ושרשיו מועטין . והרוח באה
 ועוקרתו והופכתו על פניו [שנאמר ³³ 'והיה כערער
 בערבה ולא יראה כי יבוא טוב . ושכן חררים
 במדבר ארץ מלחה ולא תשב'] וכל-שמעשיו מרובין
 מחכמתו למה הוא דומה לאילן שענפיו מועטין
 ושרשיו מרובין . אפלו ³⁴ כל הרוחות שבעולם באות
 ונושבות בו . אין מזיזות אותו ממקומו :

(10) Intrusions (ch. iv. § 18).

(R. Simeon ben-Eleazar.)

אל תרצה ³⁵ את חברך בשעת כעסו . ואל תנחמהו ³⁶
 בשעה שמתו ³⁷ מוטל לפניו ואל תשאל לו בשעת
 נדרו . ואל תשתדל ³⁸ לראותו בשעת קלקלתו ³⁹ :

²⁷ As adj., much. ²⁸ Ptc., as present, see § 276 e. ²⁹ Suffix redundant :
 'that their reward,' i. e. that of the righteous. ³⁰ The 'time to come';
 either coming days or the future life. ³¹ To what is he like? cf. Luke
 xiii. 18, &c. ³² אילן Chaldee, a tree. ³³ The quotation (Jer. xvii. 6)
 is omitted in many copies. ³⁴ אפלו post-biblical, even though.
³⁵ Conciliate, as Job xx. 10 (piel). ³⁶ Cf. Isa. xxii. 4. ³⁷ נפיתו
 (qal ptc. מות). ³⁸ Hithp. of שָׁדַל (post-biblical) to endeavour. ³⁹ Noun
 from קָלַל, light esteem, disgrace.

(II) Characteristics of the Torah Student (ch. vi. §§ 5, 6).

(R. Jehoshua ben-Levi.)

התורה נקנית בארבעים ושמונה דברים • ואלו הן :
 בתלמוד בשמיעת⁴⁰ האזן בעריכת⁴¹ שזתים בבינת
 הלב בשכלות⁴² הלב באימה⁴³ ביראה בענוה בשמחה
 בטהרה בשמוש⁴⁴ חכמים בדקדוק⁴⁵ חברים ובפלפול⁴⁶
 התלמידים בישוב⁴⁷ במקרא⁴⁸ במשנה⁴⁹ במעוט
 סחורה⁵⁰ במעוט דרך ארץ במעוט תענוג במעוט שנה
 במעוט שיחה במעוט שחוק בארך אפים⁵¹ בלב טוב
 באמונת⁵² חכמים בקבלת היסורין⁵³ : המכיר את
 מקומו • והשמח⁵⁴ בחלקו • והעושה סיג⁵⁵ לדבריו •
 ואינו מחזיק טובה לעצמו⁵⁶ • אוהב את המקום •
 אוהב את הבריות⁵⁷ • אוהב את הצדקות אוהב את
 המישרים⁵⁸ • אוהב את התוכחות⁵⁹ • ומתרחק מן
 הכבוד • ולא מגים⁶⁰ לבו בתלמודו • ואינו שמח
 בהוראה⁶¹ • נושא בעול⁶² עם חברו • ומכריע לכף
 זכות⁶³ • ומעמידו על האמת • ומעמידו על השלום

See note in
 Addenda Et
 Corrigenda

⁴⁰ Const. of שְׁמִיעָה 'hearing,' attention (post-bibl.). ⁴¹ Const. of עֲרִיכָה preparation. ⁴² שְׁכֻלֹת discernment = שָׁכַל 1 Chron. xxii. 12. ⁴³ See Prov. xx. 2. ⁴⁴ שְׁמוֹשׁ attendance upon. ⁴⁵ דְּקָדוּק discussion (דָּקַק to crush). ⁴⁶ פְּלִפּוּל keen disputation (פָּלַל, פָּלַל to divide, split). ⁴⁷ יְשׁוּב sedateness (יָשַׁב). ⁴⁸ מִקְרָא reading, i. e. of Scripture; see Neh. viii. 8. ⁴⁹ Mishnah, the Second (Law): a post-biblical word and idea. ⁵⁰ סְחוּרָה traffic (Ezek. xxvii. 15). ⁵¹ Long-suffering. ⁵² Const., confidence in. ⁵³ By acceptance of the (appointed) chastisements. ⁵⁴ Adj. joyful. ⁵⁵ See note 5, p. 221. ⁵⁶ 'Goodness,' or merit, to himself. ⁵⁷ 'Creations' (cf. Num. xvi. 30), i. e. all created things. ⁵⁸ Uprightness (only in pl. Prov. i. 3; ii. 9, etc.). ⁵⁹ Admonitions, reproofs (Prov. vi. 23). ⁶⁰ Hiph. ptc. (הִגִּים) with לָבָו over-estimates himself. ⁶¹ Information, lore, especially ritualistic. ⁶² בְּעוֹל a yoke; the בְּ redundant, as Job vii. 13. ⁶³ זְכוּת scale of merit (זָכוּת post-biblical, from זָכָה to be pure, faultless).

ומתישב⁶⁴ לבו בתלמודו • שואל ומשיב⁶⁵ שומע
ומוסיף • הלומד על מנת ללמד⁶⁶ והלומד על
מנת לעשות • המחכים את רבו⁶⁷ והמכון⁶⁸ את
שמועתו • והאומר דבר בשם אומרו • הא⁶⁹ למדת
כל האומר דבר בשם אומרו מביא גאולה⁷⁰
לעולם • שנאמר 'ותאמר אסתר⁷¹ למלך בשם
מרדכי':

(12) Torah the Supreme Treasure (ch. vi. § 9).

(R. José ben-Qisma.)

פעם אחת הייתי מהלך בדרך ופגע בי אדם אחד •
ונתן לי שלום⁷² והחזירתי⁷³ לו שלום • אמר לי רבי
מאיזה⁷⁴ מקום אתה • אמרתי לו מעיר גדולה של
חכמים ושל סופרים אני • אמר לי רבי רצונך⁷⁵
שתדור⁷⁶ עמנו במקומנו ואני אתן לך אלף אלפים
דינרי⁷⁷ זהב ואבנים טובות ומרגליות⁷⁸ • אמרתי לו בני
אם אתה נותן לי כל-כסף וזהב ואבנים טובות
ומרגליות שבעולם איני דר אלא במקום תורה •
ולא עוד שבשעת⁷⁹ פטירתו⁸⁰ של אדם אין מלוין⁸¹
אותו לא כסף ולא זהב ולא אבנים טובות

⁶⁴ Hithp. of יָשַׁב, post-biblical, *settles himself down*. ⁶⁵ *Answering, as*
Prov. xviii. 13; xxiv. 26. ⁶⁶ Piel, *to teach*. ⁶⁷ *His master* (learning
from the disciple). ⁶⁸ מְכוֹן ptc. piel, later Heb., from כּוֹן *stead-*
fastly directing (his heart) to. ⁶⁹ Interj. *lo!* ⁷⁰ Or, גְּאֻלָּה redemption,
deliverance. ⁷¹ See Esther ii. 22. ⁷² Formula of salutation.
⁷³ Hiph. of הָיָר, post-biblical, *to return*. ⁷⁴ *Whence?* מְקוֹם pleonastic.
⁷⁵ (If it be) *thy pleasure*. ⁷⁶ *That thou dwell*, דוּר Ps. lxxxiv. 11.
⁷⁷ *Dinars*. ⁷⁸ מְרַגְלִיּוֹת *pearls*. ⁷⁹ שְׁעֵת const. of שְׁעָה *moment*, from
verb 'to glance' (*Augenblick*). ⁸⁰ פְּטִירָה *departure, death*. ⁸¹ Ptc.
piel of לָוָה *to accompany*.

ומרגליות אלא תורה ומעשים טובים בלבד⁸² . שנאמר⁸³
 'בהתהלכך תנחה אותך . בשכבך תשמור עליך .
 והקיצות היא תשיחך' . 'בהתהלכך תנחה אתך'
 בעולם הזה . 'בשכבך תשמור עליך' בקבר . והקיצות
 היא תשיחך לעולם הבא . וכן כתוב בספר תהלים
 על ידי דוד מלך ישראל⁸⁴ . 'טוב לי תורת פיך מאלפי
 זהב וכסף' . ואומר⁸⁵ 'לי הנסף ולי הזהב נאם יי
 צבאות' :

CHAPTER VII.

ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi-xxxiv in the Etymology.

'The LORD' (when in capital letters) is to be rendered by יהוה.

Exercise i.

330. STRONG VERBS: QAL. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, ¹to rule ²over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not ³for ever, but righteousness endures ⁴from generation to generation. 7. Break in pieces the arm ⁵which plunders (the) poor and (the) orphan. 8. The LORD will judge the world in righteousness. 9. ⁶How long, O sluggard, wilt thou sleep?

⁸² לְבַד with pref., *alone*.

⁸³ Prov. vi. 22.

⁸⁴ Ps. cxix. 72.

⁸⁵ Hag. ii. 8.

EXERCISE I.

¹ Inf. const. with לְ. ² בְּ. ³ לְעוֹלָם. ⁴ לְדוֹר דּוֹר. ⁵ Ptc. with article. ⁶ עַד-מָתַי properly 'till when?'

Exercise ii.**331. STRONG VERBS: NIPHAL. (See Exercise xvii, p. 82.)**

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest.
2. A just and blameless man will hide himself before a wicked (one).
3. On the seventh day thou shalt rest from all thy work.
4. ¹He who stays himself upon the LORD shall also rejoice upon earth.
5. The soil is more precious than silver and gold.
6. Take heed that ye walk not in an evil way.
7. ²Jeroboam was made king instead of ³Rehoboam.
8. What is man? A breath which death ⁴can destroy daily.
9. They slept heavily and were refreshed.

Exercise iii.**332. STRONG VERBS: PIEL AND PUAL.**

(See Exercise xviii, p. 84.)

1. The LORD ⁵requites to a man (his) violence.
2. Seek (thou) peace, and follow after uprightness.
3. How long will ye seek falsehood?
4. Envy not the rich.
5. We have received the ⁶good from the LORD; shall we not also take the ⁶evil?
6. Great is the LORD, and ⁷greatly to be praised.
7. There is a time to seek and a time to lose.
8. This matter is written in the book of Jasher.
9. Wherewith shall I come before the LORD? Come before His presence (face) with (in) a pure heart.
10. If thou wilt keep the law, thou shalt dwell in safety.
11. ⁸He who is exalted by the LORD ⁹will surely be great.

EXERCISE II.

¹ Ptc. with article. ² יִרְגֵּעַ. ³ יִרְגֵּעַ. ⁴ Express by impf.

EXERCISE III.

⁵ Impf. (to signify what is usual). ⁶ Feminine. ⁷ מֵאֵד after the verbal form. ⁸ Ptc. with article. ⁹ Inf. abs., and verb.

Exercise iv.**333. STRONG VERBS: HITHPAEL, HIPHIL, HOPHAL.**

(See Exercise xix, p. 87.)

1. ¹ Deal justly with the poor and miserable; as God also will deal justly ² with you. 2. Are not ³ the orphan and oppressed committed to God? 3. Righteousness ⁴ exalts a people, and to follow after peace will ⁵ make a man blessed. 4. Walk before the LORD ⁶ and be just and holy, as He is. 5. Well is it with the man who is afraid of sin. 6. The sinners walk in darkness. 7. David was made king over a great people. 8. The land rested from war and ⁷ was reconciled with the LORD; the LORD broke the bow in pieces and made wars to cease. 9. Jest not ⁸ in the evil day.

Exercise v.**334. VAV CONSECUTIVE: JUSSIVE AND COHORTATIVE FORMS.**

(See Exercise xxi, p. 96.)

1. And Abraham said unto the LORD: ⁹ I will speak, perhaps ¹⁰ there may be found ten just persons in this city. Wilt Thou destroy the city if ¹¹ these ten are found therein? 2. Then the LORD ¹² destroyed the city, since these ten were not found therein. 3. Adam said: ¹³ I will hide myself, because I have done ill. 4. Man has been made king upon the earth, ¹⁴ to rule over great and small cattle, over the four-footed beasts, and over every living thing. 5. I will be prudent in every work, and will be just toward all men; I will praise the LORD among all the people.

EXERCISE IV.

¹ Hiph. of פָּרַק with accusative. ² אֶתְּכֶם . ³ Collective sing.
⁴ Impf. piel of שָׁנַב . ⁵ Piel of אָשַׁר . ⁶ וְהָיָה . ⁷ Hoph. of שָׁלַם followed by ל . ⁸ Repeat the article, with subst. and adj.

EXERCISE V.

⁹ Cohortative form of דָּבַר . ¹⁰ Impf. niph. of קָצַץ with ו paragogic.
¹¹ Article. ¹² Impf. with ו consec. ¹³ Cohortative niph. or hithp. from קָטַר . ¹⁴ Inf. with ל , and followed by ב .

Exercise vi.

335. THE VERB WITH SUFFIXES.

(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the LORD. 2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) ¹ had rendered to him. 3. As the tempest ² carries away a leaf, thus will God visit the transgressor and carry him away. 4. He who observes prudence, ³ she will watch over him and deliver him. 5. Thou, LORD, knowest us and provest us. Thou wilt deliver us out of ⁴ affliction; and we will praise Thee from generation to generation. 6. Let us meditate ⁵ day by day on the kindness which the LORD has shown ⁶ to us, who has impelled us to the right and given ⁶ us a good name.

Exercise vii.

336. THE VERB WITH SUFFIXES (continued).

(See Exercise xxiv, p. 102.)

1. ⁷ Men and ⁷ beasts, one God has created them. 2. From (my) youth have I learned the law, and it is to be kept until death. 3. Israel said, The LORD has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us. 4. I have known and proved thee; and I have chosen thee, ⁸ thou friend of my youth. 5. Righteousness will support and establish him; he will sleep in peace. 6. God considereth ⁹ the poor, and will support them and deliver from violence. 7. The flood has destroyed every living thing, man and beast together: ¹⁰ it was Noah whom the LORD saved in the evil day.

EXERCISE VI.

- ¹ The pf. stands also for the plupf. ² Impf., denoting what is usual.
³ הָצִיר עָלָיו. ⁴ Employ the article. ⁵ יוֹם וָיוֹם. ⁶ לָנוּ.

EXERCISE VII.

- ⁷ Sing. collective. ⁸ הָרַע נְעוּרָי. ⁹ הָלִים. ¹⁰ Use nominative
 abs.: 'Noah, him the Lord has saved.'

Exercise viii.**337. SUFFIXES AND NOUNS, INFINITIVES AND PARTICIPLES.**

1. In the tents of the righteous there is peace, when their desire is towards the law of the LORD. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Harken ye unto my word. 3. ¹It is well with the man who has given food to him who hated him, when he ²was hungry. 4. ³Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon ⁴the rich as upon ⁴the poor, says Death. 7. Woe to those who say, The LORD will not hear the cry of the miserable: shall not He, who ⁵created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of ⁶others. 9. ⁷Ye who forget God will be altogether forgotten.

Exercise ix.**338. VERBS PE GUTTURAL. (See Exercise xxvi, p. 108.)**

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the LORD (who) makes rich and ⁸makes poor. 3. Thou shalt not kill. 4. The blessing of the LORD ⁹makes rich. 5. Even a fool, ¹⁰if he be silent, ¹¹is regarded (as) wise. 6. ¹²Continue not in an evil matter. 7. ¹³How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of ¹⁴their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

EXERCISE VIII.

¹ Say, '(O) the blessedness of,' אֲשֶׁר plur. const. ² רָעַב. ³ Say, 'Are there to the images?' etc. ⁴ Sing. collective. ⁵ 'Planted': use ptc. and article. ⁶ אֲחֵרִים. ⁷ Ptc. in const. state: 'Ye forgetters of.'

EXERCISE IX.

⁸ מוֹרִישׁ ptc. hiph., properly 'depriving.' ⁹ Impf. hiph. ¹⁰ Ptc. hiph. from קָרַע. ¹¹ Impf. niph. from קָרַע. ¹² עָמַד with בִּי. ¹³ עֲדֵי-קָמְתִי. ¹⁴ Inf. const. from אָבַד, with suff.

¹ whom we must serve? 12. The word of the LORD (is) to them a mockery, they delight not in it. 13. ² I will surely forsake the wicked and ³ destroy their ways, saith the LORD.

Exercise x.

339. VERBS AYIN AND LAMED GUTTURAL.

(See Exercise xxvii, p. 109.)

1. ⁴ When David heard ⁵ that Saul had fallen, ⁶ he took hold of his garments and rent them. 2. Jacob said to Esau, Swear unto me; and he sware unto him. 3. Hagar, the handmaid of Sarah, said unto the angel of the LORD, ⁷ I flee from the face of Sarah, ⁸ my mistress. 4. Incline thine ear unto me, LORD, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people. 5. The generation of the upright ⁹ shall be blessed. 6. Hate ye the evil, and love the good. 7. Thy right hand, LORD, will uphold me: ¹⁰ cleanse me, and I shall be clean. 8. Sustain ye the wretched. 9. Love ye truth and peace. 10. He who sows the wind will reap the whirlwind. 11. Offer unto the LORD thanksgiving. 12. When ¹¹ Adonizedek heard that Joshua had taken ¹² Ai, then he sent to the kings of the country, and they gathered themselves together and fought against ¹³ Gibeon. 13. I will not forget thee, Zion, saith the LORD.

Exercise xi.

340. VERBS PE NUN. (See Exercise xxviii, p. 113.)

1. The LORD will give to him who gives to the poor. 2. Give ye to the LORD His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

¹ אֶשֶׁר אֵתוּ.

² Use inf. abs.

³ Piel from אָבַר.

EXERCISE X.

⁴ 'In the hearing of David': inf. const. ⁵ בִּי. ⁶ Say, 'and he took hold' (impf. with vav consec.), hiph. of הָוָק followed by בִּי.

⁷ 'Fleeing I (am)': ptc. fem. qal from בָּרַח. ⁸ בָּרַחְתְּ with suff.

⁹ Pual of בָּרַח. ¹⁰ Piel of שָׁהַר. ¹¹ אֲדֹנִי-צָרָק. ¹² הָעִי. ¹³ גִּבְעֹן.

fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. ¹After Jacob had fled, the thing was told to ²Laban, and he took his servants, pursued after Jacob, and reached him upon ³the mount Gilead.

Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The ⁴stations of Israel in the wilderness ⁵are written in the Book of the Law of Moses. 3. The LORD is ⁶long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and ⁷clothed them (therewith). 6. Laban said to Jacob, I will give thee ⁸Rachel to wife, for it is better ⁹that I should give my daughter to thee, than ⁹that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they ¹⁰should come near to the altar of the LORD and give their gifts ¹¹day by day.

Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

EXERCISE XI.

¹בְּאִשֶּׁר בָּרַח יַעֲקֹב. ²לָבָן. ³הָרַק הַגִּלְעָד.

EXERCISE XII.

⁴מִסַּע from מַסַּע 'break up (as a camp),' pl. const. מִסָּעִי. ⁵Ptc.: omit *are*.
⁶'Long of (= with respect to) wrath'; אֶרְךָ אַפַּיִם. ⁷Hiph. of לָבַשׁ.
⁸רַחֵל. ⁹Say, 'my giving . . . is better.' ¹⁰נָתַתְּ with לִי. ¹¹יוֹם וַיּוֹם.

¹an Amalekite. Then David spake to him thus: How? ²wast thou not afraid to ³stretch forth thy hand to destroy ⁴the anointed of the LORD? 2. In the wilderness the men of Israel ⁵cried against Moses, and said, ⁶Would that we might be fed with flesh! We remember the flesh, which we ⁷used to eat in Egypt. 3. Then Moses heard (it) and said unto the LORD, ⁸Whence ⁹may I have flesh to give to all this people, ¹⁰which says, ¹¹Give us flesh ¹²that ¹³we may eat? And the LORD sent ¹⁴quails, and they gathered and eat (them). 4. ¹⁵The people have said, We will ¹⁶rend the bonds of our king.

Exercise xiv.

343. VERBS PE YODH. (See Exercise xxxi, p. 119.)

1. After that Jacob ¹⁷had got possession of the blessing from Esau, Esau said, ¹⁸I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, ¹⁹to Charan, and dwell with him ²⁰until the anger of Esau subside. 3. ²¹So Jacob went forth, and went toward Charan. 4. ²²At the time of evening he lay down, and dreamed, and behold, a ladder was placed ²³on the earth, and its top ²⁴reached even to heaven; and the angels of God ²⁵were descending ²⁶on it; and behold the LORD stood ²⁷above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How ²⁸fearful is

EXERCISE XIII.

¹עֲמִלְקִי. ²יָרֵאתָ a verb א"ל and פ"י. ³שָׁלַח inf. const. with ל. ⁴מְשִׁיחַ (the same word as *Messiah*). ⁵צַעַק with ל. ⁶Say, 'Who will give us flesh to eat?' Note the way of expressing the optative. ⁷Simply, 'ate'; impf. for what is customary. ⁸מֵאֵינִי. ⁹'Is to me.' ¹⁰Ptc. qal. ¹¹Strengthened imper. with ה. ¹²Say, 'and.' ¹³Cohortative with ה. ¹⁴שָׁלַיִי (as *qeri*) sing. collective. ¹⁵Plural. ¹⁶נָתַק piel cohortative.

EXERCISE XIV.

¹⁷לָקַח with acc. and מִן. ¹⁸Cohortative of הָרַג. ¹⁹הָרַן with ה local. ²⁰Say, 'until the turning back of (inf. const.) the wrath,' הָמָה. ²¹וַיֵּצֵא. ²²לֵי. ²³אָרָץ with ה local. ²⁴Ptc. hiph. from נָתַע. ²⁵Ptc. act. qal. ²⁶בָּ. ²⁷עָלָיו. ²⁸Ptc. niph. of יָרָא.

this place; it is the house of God and the gate of heaven.
6. Whither shall I go from thy Spirit, O LORD? if ¹I ascend into heaven, Thou art there: and ²would I make my bed in Sheol, ³lo, Thou art there.

Exercise xv.

344. VERBS AYIN VAV AND AYIN YODH.

(See Exercise xxxii, p. 123.)

1. ⁴We will arise, and go hence. 2. He who trusts in the LORD shall not be confounded. 3. God will not allow His goodness to fail and His covenant to change. 4. ⁵Take heed to your ways. 5. ⁶He who kills ⁷unintentionally, ⁸shall not be put to death: ⁹he shall flee to a city of refuge from ¹⁰the avenger of blood, and dwell in that city till the death of ¹¹the High Priest: then shall the manslayer return to his own city, ¹²from whence he had fled. 6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil. 7. ¹³I called on the LORD; and He ¹⁴placed my feet upon a rock. 8. The ¹⁵laziness of the sluggard will destroy him. 9. ¹⁶I trust in Thee: ¹⁷I would not be confounded. 10. From this tree, said God, ye shall not eat: and ye shall not touch it, ¹⁸lest ¹⁹ye die. 11. But the serpent said, Ye ²⁰will not surely die. 12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

¹ Impf. qal of נָסַךְ. ² Say, 'I spread out (impf.) Sheol, שְׁאוֹל, (beneath me).' ³ Say, 'behold Thee!'

EXERCISE XV.

⁴ Cohortative in both verbs. ⁵ Say, 'Set (the) heart upon' (עָלָה).
⁶ Ptc. qal of נָצַח. ⁷ 'Without knowledge,' בְּבִלְי רֵצָה. ⁸ Hoph. of מוֹה. ⁹ Jussive of נִוֵּם. ¹⁰ נֹאֵל הָרָם. ¹¹ Say, 'the great priest.'
¹² Say, 'which . . . from thence.' See § 297 a. ¹³ Piel of שָׁוַע (אָל).
¹⁴ Shortened impf. form of עָמַד hiph. ¹⁵ עֲצָלָה. ¹⁶ בָּשָׂחָ בְּ, present here by perfect; see § 278. ¹⁷ Cohortative. ¹⁸ מֵן with impf.
¹⁹ Termination ךְּ. ²⁰ Verb repeated in inf. abs.; see § 284.

God's light will not enlighten him. 13. The voice of a murmurer ¹ no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou ² liftest up my head: I will praise Thee ³ among the people. 16. Forgotten, as a dead man, is the unfortunate: O God! ⁴ haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18. ⁵ Abel also brought an offering from his flock. 19. ⁶ After forty ⁷ days, the waters bore up the ark, and ⁸ it rose above the earth.

Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. ⁹ When God created the heaven and the earth, He said, ¹⁰ Let the dry land appear, and it was so; and, Let the earth ¹¹ make the tender grass to grow; and the earth ¹² brought forth grass, and herb, and trees which ¹³ bear fruit. 3. Heal me, O God, and I shall be healed. 4. ¹⁴ Before the servant of Abraham ¹⁵ had ended speaking, ¹⁶ behold ¹⁷ Rebekah came out ¹⁸ with her pitcher upon her shoulder; and she went down ¹⁹ to the well and ²⁰ filled her pitcher, and came up. 5. God is nigh unto all who call upon Him ²¹ in truth. 6. David said unto ²² Mephibosheth, the son of Jonathan, Fear not, for ²³ I will surely do kindness ²⁴ to thee for the sake of Jonathan, the beloved of my soul; and

¹ לֹא... עוֹד. ² 'Causest my head to arise'; hiph. of קוּם. Might also be expressed by pilel of רָם. ³ 'In the midst of,' בְּקֶרֶב. ⁴ Imper. of חוּשׁ with strengthening הֶחֱזַק. ⁵ הֵבֵל. ⁶ Say, 'at the end of,' מֵאַחֲרָיִךְ. ⁷ Sing.; see § 267 d. ⁸ Impf. qal of רָם.

EXERCISE XVI.

⁹ Say, 'In God creating,' inf. const. ¹⁰ Impf. niph. (jussive). ¹¹ 'Make to grow': impf. hiph. (jussive). ¹² Say, 'caused to proceed' (hiph. of בָּוֵא). ¹³ 'Make,' עָשָׂה. ¹⁴ הָרָם with perf. ¹⁵ Piel of בָּלָה. ¹⁶ Say, 'and behold.' ¹⁷ רָבֵקָה. ¹⁸ Say, 'and.' ¹⁹ Use ה local. ²⁰ Piel of מָלֵא. ²¹ כִּי = according to. ²² מִפְּיבֹשֶׁת. ²³ Use inf. abs. ²⁴ 'With.'

thou shalt eat bread ¹ at my table constantly. Then Mephibosheth ² bowed down to him, and said, What is thy servant that thou hast ³ inclined thyself to him?

Exercise xvii.

346. VERBS LAMEDH HE. (See Exercise xxxiv, p. 128.)

1. Trust in the LORD and do good. 2. ⁴He who inclines his ear to wisdom will live in honour. 3. When sinners ⁵would seduce you, follow not their counsel. 4. Bad, bad, ⁶says ⁷the buyer. 5. ⁸Teach me, LORD, and lead me in Thy righteousness. 6. God said, ⁹Let there be light, and there was light. 7. In the whole of ¹⁰Edom David placed ¹¹garrisons; and all Edom was subject to David, and the LORD ¹²caused David to prosper in all that he attempted. 8. From the shepherds of ¹³Nabal was ¹⁴nothing ¹⁵missing, ¹⁶as long as they were on ¹⁷Carmel. 9. When ¹⁸Ishbosheth had finished his speech, then was ¹⁹Abner wroth ²⁰because of these words. 10. It is a joy to the upright man to work righteousness. 11. David said to Saul, my hand shall not be against thee: the LORD judge ²¹between me and thee, and ²²look upon and ²³plead my cause.

¹ 'On,' עַל. ² Hithp. of פָּתַח; see § 206, Obs. 1. ³ 'Turned' (פָּתַח).

EXERCISE XVII.

⁴ Ptc. hiph. of נָתַח. ⁵ Impf. piel of פָּתַח. ⁶ Impf. ⁷ Ptc. qal of נָתַח. ⁸ Impf. hiph. of יָרַח. ⁹ Impf. jussive. ¹⁰ אֵדוֹם. ¹¹ נִצְיָבִים. from נָצַב (not used in qal) *to be set*. ¹² Hiph. of יָשַׁע. ¹³ נָבֵל. ¹⁴ לֹא מְאֻמָּה = *non quidquam*. ¹⁵ Niph. of פָּקַד. ¹⁶ Say, 'all the days of their being.' ¹⁷ בִּרְקָל. Here a place in Judah (the *mountain* generally has the article). ¹⁸ אִישׁ-בֹּשֶׁת 'man of vanity' (opprobrious change from his name, אִישׁ-בַּעַל). ¹⁹ אֲבִנֵּר. ²⁰ עַל = 'because of' or 'against': lit. 'upon.' ²¹ *Between* repeated with each pronoun. ²² Jussive of רָאָה. ²³ Jussive of רִיב.

Exercise xviii.

347. THE NUMERALS. (See Exercise xxxvi, p. 138.)

1. (There are) seven days in ¹the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. ²Esau went to meet his brother ³with four hundred men. 4. The full age of ⁴Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother ⁵for twenty ⁶pieces-of-silver. 6. Three times in the year shall the men of Israel ⁷appear before me, has the LORD commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went ⁸two and two with Noah into the ark.

Exercise xix.

348. PARAPHRASE OF GENESIS XI.

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as ⁹mighty heroes, and they left off like men whom God ¹⁰hindered from doing what they designed. 3. Since that time, men have been breaking forth and ¹¹spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in ¹²Palestine, who removed from beyond the Euphrates and passed over the Jordan.

EXERCISE XVIII.

¹ שְׁבֹעַ m. const. שָׁבַע; dual שָׁבָעִים; but plur. abs. שָׁבָעִים and שָׁבָעוֹת, const. שָׁבָעוֹת. ² עָשָׂו (shaggy or hairy). ³ And (with him). ⁴ שֵׁט. ⁵ בָּ. ⁶ בָּסָף, (sing.) in pause בָּסָף. ⁷ Niph. of רָאָה with אֶת־פָּנַי. ⁸ See § 269 c.

EXERCISE XIX.

⁹ גִּבּוֹרִים. ¹⁰ בָּצָר with בֵּן. ¹¹ Use the verb פָּרַץ, as in Gen. xi. 4. ¹² This form (from פְּלִשְׁתִּי *Philistia*, probably = *the emigration*) does not occur in Scripture as an appellation of the Holy Land; but אֶרֶץ כְּנָעַן, אֶרֶץ יִשְׂרָאֵל.

Exercise xx.

349. PARAPHRASE OF GENESIS XXIV.

1. Abraham forbade ¹his headservant to bring back his son to his (Abraham's) ²earlier home: ³nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled ⁴to the letter, for God ⁵gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without ⁶refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her ⁷veil, after the ⁸manner of women in ⁹the East, and covered herself with it.

Exercise xxi.

350. DAVID'S VICTORY. A PARAPHRASE.

1. By David, after he had slain ¹⁰Goliath ¹¹the Philistine.
2. ¹²Praise, my soul, the salvation of the LORD, with which He has rejoiced His ¹³holy one.
3. ¹⁴Thank your God, who has delivered His people from ¹⁵deathly peril.
4. ¹⁶The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.
5. He ¹⁷would give my flesh to the ¹⁸birds of heaven, and ¹⁹scatter it to the ¹⁸beasts of the field.
6. But Thou guidedst me with strength, and didst exalt my horn.

EXERCISE XX.

- ¹ זקן ביתו 'elder of his house.' ² מולדת 'birth-place.' ³ כִּי אִם.
⁴ Say, 'very much,' מְאֹד. ⁵ 'Prospered his way' (hiph. of צָלַח).
⁶ מָאֵן. ⁷ צָעִיף. ⁸ מִשְׁפָּט. ⁹ אֶרֶץ הַקָּדָם.

EXERCISE XXI.

- ¹⁰ גִּלְיָת. ¹¹ הַפְּלִשְׁתִּי. ¹² Hiph. imper. of וָכַר. ¹³ הָסִיר. ¹⁴ הוֹדוּ.
(hiph.). ¹⁵ Say, 'the peril (מְהוּמָה) of death.' ¹⁶ גְּבוּרַת הַיָּל הַעֲרִיל.
¹⁷ Use the verb אָבָה. ¹⁸ Collective sing. ¹⁹ Hiph. of שָׁלַח.

7. Thou didst lay the ¹boaster low, and he prevailed not with his strength. So Thou ²gavest him into my hand that I ³smote him down, and ⁴severed his head ⁵from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the LORD ⁶shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong ⁷shall be broken, and the ⁸highminded shall fall in the ⁹mire.

12. For holy is the LORD, there is none ¹⁰beside Him, and the ends of the earth will He judge with righteousness.

Exercise xxii.

351. PSALM CLI FROM THE SEPTUAGINT.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient ¹¹.]

This Psalm is a ¹²genuine one of David, though ¹³supernumerary, composed when he ¹⁴fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a ¹⁵musical instrument; and my fingers ¹⁶tuned a ¹⁷psaltery.

¹ Say, 'arrogant speaker. ² Piel of סָנַר. ³ Hiph. of נָכַח.
⁴ Hiph. of סָנַר. ⁵ Say, 'from upon him.' ⁶ Use inf. abs. ⁷ Impf.
niph. of סָנַר. ⁸ Say, 'the valiant (אֲבִיר) of heart.' ⁹ רָפֵשׁ. ¹⁰ וּלְתוֹ.

EXERCISE XXII.

¹¹ The version given here is from Brenton's *English Septuagint*.
¹² LXX ἰδιόγραφος. ¹³ LXX ἔξωθεν τοῦ ἀριθμοῦ. ¹⁴ LXX ἐμονομάχησεν.
Use two words in Heb. 'fought alone.' ¹⁵ LXX ὄργανον. Heb. עֲנַב
as Ps. cl. 4. ¹⁶ LXX ἤρμωσαν (הֲרִין). ¹⁷ נָגַל.

3. And who shall tell my Lord? The LORD Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were ¹handsome and ²tall: but the LORD did not take pleasure in them.

6. I went forth to meet the ³Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

Exercise xxiii.

352. THE DESTINY OF THE RIGHTEOUS⁴.

(Wisdom of Solomon iii. 1-9.)

1. The souls of the righteous are in the hand of God,
And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;
And their ⁵departure was accounted *to be their* hurt,
3. And their journeying away from us *to be their* ruin:
But they are in peace.
4. For even if in the sight of men they be punished,
Their hope is full of ⁶immortality;
5. And having borne a little chastening, they shall receive
great good;
Because God made trial of them, and found them worthy
of Himself.
6. As gold in the furnace He proved them,
And as a whole burnt offering He accepted them.

¹ יָפֵה. ² גָּבִיחַ. ³ Or 'alien'; LXX ἀλλοφύλω (ἄλλο).
⁴ R.V., by permission of the Universities of Oxford and Cambridge.

EXERCISE XXIII.

⁵ Inf. const. of נָפַח. ⁶ Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, תְּקַוָּה אֶל-מָוֶת תְּקַוָּה תְּקַוָּה.

7. And in the time of their visitation they shall shine forth,
And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;
And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,
And the faithful shall abide with Him in love;
Because grace and mercy are to His chosen.

Exercise xxiv.

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1-12.)

1. Wisdom shall praise ¹ herself,
And shall glory in the midst of her people.
2. In the congregation of the Most High shall she ² open
her mouth,
And glory in the presence of His power.
3. I came forth from the mouth of the Most High,
And covered ³ the earth as a mist.
4. I dwelt in high places,
And my throne is in ⁴ the pillar of the cloud.
5. Alone I compassed the circuit of ⁵ heaven,
And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.
7. With all these I sought rest;
And in whose inheritance shall I lodge?
8. Then the Creator of all things gave me a commandment;
And He that created me made my tabernacle to rest,
And said, Let thy tabernacle be in Jacob,
And thine inheritance in Israel.
9. He created me ⁶ from the beginning before the world;
And to the end I shall not fail.
10. In ⁷ the holy tabernacle I ministered before Him;
And so was I established in Sion.

EXERCISE XXIV.

¹ *Her own soul.* ² *Or lift up her voice.* ³ *The inhabited earth.*
⁴ See Ex. xiii. 22. ⁵ *Say firmament, 'expanse.'* ⁶ *מִקְדָּשִׁי אֶרֶץ*
as Prov. viii. 23. ⁷ *'The tabernacle of holiness.'*

11. In ¹ the beloved city likewise He gave me rest;
 And in Jerusalem was my authority.
 12. And I ² took root in a people that was glorified,
 Even in the portion of the LORD's own inheritance.

Exercise xxv.

354. THE DYING CHARGE OF MATTATHIAS. (1 Maccabees ii. 49-70.)

49. And the days of Mattathias drew near ³ that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives ⁴ for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham ⁵ found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up ⁶ into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocency was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

¹ Use the word קָרַי with the pass. ptc. qal of אָמַר.
 cognate acc.

² Use

EXERCISE XXV.

³ Say to die. ⁴ לָ. ⁵ Say was tempted in temptation and found faithful (hiph.). ⁶ Local הָ.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and ¹his thought is perished. 64. And ye, my children, be strong, and ²shew yourselves men in behalf of the law; for therein ³shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And ⁴take ye unto you all the doers of the law, and ⁵avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Exercise xxvi.

355. THE HYMN OF REBECCA (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

⁶ When Israel, of the LORD beloved,
 Out of ⁷ the land of bondage came,
 Her fathers' God ⁸ before her moved,
 An awful Guide, in smoke and flame.
 By day, along the ⁹ astonished lands
 The ¹⁰ cloudy pillar glided slow:
 By night, ¹¹ Arabia's crimsoned sands
 Returned the fiery column's glow.

¹ See Ps. cxlvi. 4. ² הַתְּאוֹשֵׁשׁ as Isa. xlv. 8, perhaps a denominative from תָּשַׁא. ³ See 'horn' in English-Hebrew Vocabulary. ⁴ Say *add.*

⁵ Use cognate acc.

EXERCISE XXVI.

⁶ Say *In the coming of Israel.* ⁷ Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2. ⁸ Compare Isa. lii. 12. ⁹ Ex. xv. 15. ¹⁰ 'The pillar of the cloud,' עַמּוּד הָעָנָן Ex. xiv. 19. ¹¹ עֲרָב as in Jer. xxv. 24.

Then ¹rose the choral hymn of praise,
 And trump and timbrel answered ²keen,
 And Zion's daughters poured their lays
 With priests' and warriors' voice between.
 No ³portents now our foes amaze,
 Forsaken Israel wanders lone;
 Our fathers would not know Thy ways,
 And Thou hast left them to their own.
 But, present still, though now unseen,
 When brightly shines the prosperous day,
 Be thoughts of Thee a cloudy screen
 To ⁴temper the deceitful ray;
 And oh, when ⁵stoops on Judah's path
 In shade and storm the ⁶frequent night,
 Be Thou, long-suffering, slow to wrath,
 A burning and a shining light!
⁷Our harps we left by Babel's stream,
 The tyrant's jest, the Gentile's scorn;
 No censer round our altar ⁸beams,
 And mute our timbrel, trump, and horn.
 But Thou hast said: ⁹'The blood of goat,
 The flesh of rams I will not prize;
 A contrite heart, an humble thought,
 Are mine accepted sacrifice.'

¹ Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*, as 2 Chron. v. 13. ² בְּתִרְוָעָה see Ps. xxxiii. 3. ³ מִן־פִּתְיִים see

Ps. cxxxv. 9. ⁴ צָלַל hiph., see Ez. xxxi. 3. ⁵ Descends יָרַד impf.

⁶ Use an adverb; *often*. ⁷ Compare the language of Ps. cxxxvii.

⁸ יָפָה. ⁹ Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

PARADIGMS.

I. VERBS.

Comparative View of the Conjugations, pp. 246-261.

Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb *הָרַג* (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called 'irregular' Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*. Many of the forms do not actually occur in Biblical Hebrew.]

II. NOUNS.

The Six Declensions, pp. 264-269.

Feminine Nouns at one View, pp. 270, 271.

Irregular Nouns, p. 272.

* * * The tone, when on the *penultima*, is denoted by the conventional sign $\acute{\text{—}}$ and must be carefully observed. See § 85, *Note*. The *methegh* should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.

I. VERBS. COMPARATIVE PARADIGMS: QAL.

Strong Verb.

<i>Perf. Sg. 3. m.</i>	קָטַל	כָּבַד	קָטַן
3. f.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ
2. m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ
2. f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ
1. c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי
<i>Pl. 3. c.</i>	קָטְלוּ	כָּבְדוּ	קָטְנוּ
2. m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם
2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
1. c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ
<i>Inf. absolute</i>	קָטֹל		
<i>construct</i>	קָטַל		
<i>Imp. Sg. 2. m.</i>	קָטֵל	כָּבֵד	
2. f.	קָטְלִי	כָּבְדִי	
<i>Pl. 2. m.</i>	קָטְלוּ	כָּבְדוּ	
2. f.	קָטְלֶנָּה	כָּבְדֶּנָּה	
<i>Impf. Sg. 3. m.</i>	יִקְטֹל	יִכְבֹּד	יִקְטֹן
3. f.	תִּקְטֹל	תִּכְבֹּד	
2. m.	תִּקְטֹל	תִּכְבֹּד	<i>etc.</i>
2. f.	תִּקְטְלִי	תִּכְבְּדִי	
1. c.	אִקְטֹל	אִכְבֹּד	<i>as</i>
<i>Pl. 3. m.</i>	יִקְטְלוּ	יִכְבְּדוּ	
3. f.	תִּקְטְלֶנָּה	תִּכְבְּדֶּנָּה	יִכְבֹּד
2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	
2. f.	תִּקְטְלֶנָּה	תִּכְבְּדֶּנָּה	
1. c.	נִקְטֹל	נִכְבֹּד	
<i>Ptc. Act.</i>	קָטֵל		קָטֵן
<i>Pass.</i>	קָטוּל		

"*init.*

נָגַשׁ	נָפַל	שָׁמַע	זָעַק	עָמַד
נָשַׁת		שָׁמְעָה	זָעָקָה	עָמְדָה
		שָׁמַעְתָּ	זָעַקְתָּ	עָמַדְתָּ
as	as	שָׁמַעְתָּ	זָעַקְתָּ	עָמַדְתָּ
Strong	Strong	שָׁמַעְתִּי	זָעַקְתִּי	עָמַדְתִּי
Verb.	Verb.	שָׁמְעוּ	זָעְקוּ	עָמְדוּ
		שָׁמַעְתֶּם	זָעַקְתֶּם	עָמַדְתֶּם
		שָׁמַעְתָּן	זָעַקְתָּן	עָמַדְתָּן
		שָׁמַעְנוּ	זָעַקְנוּ	עָמַדְנוּ
נָגַשׁ	נָפַל	שָׁמוֹעַ	זָעוּק	עָמוּד
נָשַׁת		שָׁמַעַ	זָעַק	עָמַד
נָשׁ	נָפַל	שָׁמַע	זָעַק	עָמַד
נָשִׁי	נָפְלִי	שָׁמַעִי	זָעָקִי	עָמַדִי
נָשׁוּ	נָפְלוּ	שָׁמְעוּ	זָעְקוּ	עָמְדוּ
נָשְׁנָה	נָפְלָנָה	שָׁמַעְנָה	זָעַקְנָה	עָמַדְנָה
יָנַשׁ	יָפַל	יִשְׁמַע	יִזְעַק	יַעֲמֹד
תָּנַשׁ	תָּפַל	תִּשְׁמַע	תִּזְעַק	תַּעֲמֹד
תָּנַשׁ	תָּפַל	תִּשְׁמַע	תִּזְעַק	תַּעֲמֹד
תָּנַשִׁי	תָּפְלִי	תִּשְׁמַעִי	תִּזְעַקִי	תַּעֲמַדִי
אָנַשׁ	אָפַל	אִשְׁמַע	אִזְעַק	אֶעֱמֹד
יָנַשׁוּ	יָפְלוּ	יִשְׁמְעוּ	יִזְעְקוּ	יַעֲמְדוּ
תָּנַשְׁנָה	תָּפְלָנָה	תִּשְׁמַעְנָה	תִּזְעַקְנָה	תַּעֲמַדְנָה
תָּנַשׁוּ	תָּפְלוּ	תִּשְׁמְעוּ	תִּזְעַקוּ	תַּעֲמְדוּ
תָּנַשְׁנָה	תָּפְלָנָה	תִּשְׁמַעְנָה	תִּזְעַקְנָה	תַּעֲמַדְנָה
נָגַשׁ	נָפַל	נִשְׁמַע	נִזְעַק	נַעֲמֹד
נָגַשׁ		נִשְׁמַע	נִזְעַק	נַעֲמֹד
נָגַשׁ		נִשְׁמוֹעַ	נִזְעוּק	נַעֲמוּד

COMPARATIVE PARADIGMS: QAL.

	<i>Strong Verb.</i>	<i>"ע"ע</i>	<i>"א" init.</i>
<i>Perf. Sg. 3. m.</i>	קָטַל	סָב	אָכַל
3. f.	קָטְלָהּ	סָבָהּ	
2. m.	קָטַלְתָּ	סָבֹתָ	
2. f.	קָטַלְתְּ	סָבוֹת	<i>as</i>
1. c.	קָטַלְתִּי	סָבוֹתִי	<i>Strong</i>
<i>Pl. 3. c.</i>	קָטְלוּ	סָבוּ	<i>Verb.</i>
2. m.	קָטַלְתֶּם	סָבוּתֶם	
2. f.	קָטַלְתֶּן	סָבוּתֶן	
1. c.	קָטַלְנוּ	סָבוּנוּ	
<i>Inf. absolute</i>	קָטוּל	סָבוּב	אָכּוּל
<i>construct</i>	קָטַל	סָב	אָכַל
<i>Imp. Sg. 2. m.</i>	קָטַל	סָב	אָכַל
2. f.	קָטְלִי	סָבִי	אָכְלִי
<i>Pl. 2. m.</i>	קָטְלוּ	סָבוּ	אָכְלוּ
2. f.	קָטְלֶנָּה	סָפִינָה	אָכְלֶנָּה
<i>Impf. Sg. 3. m.</i>	יִקְטַל	יִסָּב	יֵאָכַל
3. f.	תִּקְטַל	תִּסָּב	תֵּאָכַל
2. m.	תִּקְטַל	תִּסָּב	תֵּאָכַל
2. f.	תִּקְטְלִי	תִּסָּבִי	תֵּאָכְלִי
1. c.	אִקְטַל	אִסָּב	אֵכַל
<i>Pl. 3. m.</i>	יִקְטְלוּ	יִסָּבוּ	יֵאָכְלוּ
3. f.	תִּקְטְלֶנָּה	תִּסָּפִינָה	תֵּאָכְלֶנָּה
2. m.	תִּקְטְלוּ	תִּסָּבוּ	תֵּאָכְלוּ
2. f.	תִּקְטְלֶנָּה	תִּסָּפִינָה	תֵּאָכְלֶנָּה
1. c.	נִקְטַל	נִסָּב	נֵאָכַל
<i>Ptc. Act.</i>	קָטֵל	סוֹבֵב	אֹכֵל
<i>Pass.</i>	קָטוּל	סָבוּב	אָכּוּל

COMPARATIVE PARADIGMS: QAL.

"י or "ו init.		"ו med.	"י med.	"א final.	"ה final.
יָשַׁב	יָטַב	קָם		מָצָא	נָלַח
		קָמָה		מָצָאָה	נָלַחָה
		קָמַתְּ	בִּנְוֹתְךָ	מָצָאתְךָ	נָלַחְתְּ
		קָמַתְּ		מָצָאתָ	נָלַחְתָּ
		קָמַתִּי		מָצָאתִי	נָלַחְתִּי
		קָמוּ		מָצְאוּ	נָלוּ
		קָמְתֶם		מָצְאתֶם	נָלִיתֶם
		קָמְתֻן		מָצְאתֻן	נָלִיתֻן
		קָמוּ		מָצְאוּ	נָלִינוּ
יָשׁוּב		קוּם	בֵּן	מָצוּא	נָלַח
שָׁבַת		קוּם	בֵּין	מָצָא	נָלוֹת
יָשַׁב	יָרַשׁ	קוּם	בֵּין	מָצָא	נָלַח
שָׁבִי	יָרַשְׁתִּי	קוּמִי	בֵּינִי	מָצָאִי	נָלִי
שָׁבוּ	יָרְשׁוּ	קוּמוּ	בֵּינֵנוּ	מָצְאוּ	נָלוּ
שָׁבְנָה	יָרַשְׁנָה	קָמְנָה	—	מָצְאָנָה	נָלִינָה
יָשַׁב	יָרַשׁ	יָיֻטַּב	יָבִין	יָמָצָא	יָנָלַח
תָּשַׁב	תָּיֻרַשׁ	תָּיֻטַּב	תָּבִין	תָּמָצָא	תָּנָלַח
תָּשַׁב	תָּיֻרַשׁ	תָּיֻטַּב	תָּבִין	תָּמָצָא	תָּנָלַח
תָּשַׁבִּי	תָּיֻרַשְׁתִּי	תָּיֻטַּבִּי	תָּבִינִי	תָּמָצָאִי	תָּנָלִי
אָשַׁב	אָיֻרַשׁ	אָיֻטַּב	אָבִין	אָמָצָא	אָנָלַח
יָשָׁבוּ	יָיֻרְשׁוּ	יָיֻטְבוּ	יָבִינוּ	יָמָצְאוּ	יָנָלוּ
תָּשַׁבְנָה	תָּיֻרַשְׁנָה	תָּיֻטְבְּנָה	תָּבִינִינָה	תָּמָצְאָנָה	תָּנָלִינָה
תָּשָׁבוּ	תָּיֻרְשׁוּ	תָּיֻטְבוּ	תָּבִינוּ	תָּמָצְאוּ	תָּנָלוּ
תָּשַׁבְנָה	תָּיֻרַשְׁנָה	תָּיֻטְבְּנָה	תָּבִינִינָה	תָּמָצְאָנָה	תָּנָלִינָה
נָשַׁב	נָיֻרַשׁ	נָיֻטַּב	נָבִין	נָמָצָא	נָנָלַח
יָשַׁב		קָם	בֵּן	מָצָא	נָלַח
יָשׁוּב		קוּם	בֵּין	מָצוּא	נָלוּי

COMPARATIVE PARADIGMS: NIPHAL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"נ" init.
<i>Perf. Sg.</i> 3. m.	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ
3. f.	נִקְטְלָה	נִעְמְדָה	נִזְעַקָה	נִשְׁמָעָה	נִבְּשָׁה
2. m.	נִקְטַלְתָּ	נִעְמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבְּשַׁתָּ
2. f.	נִקְטַלְתְּ	נִעְמַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבְּשַׁתְּ
1. c.	נִקְטַלְתִּי	נִעְמַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבְּשַׁתִּי
<i>Pl.</i> 3. c.	נִקְטְלוּ	נִעְמְדוּ	נִזְעַקוּ	נִשְׁמְעוּ	נִבְּשׁוּ
2. m.	נִקְטַלְתֶּם	נִעְמַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבְּשַׁתֶּם
2. f.	נִקְטַלְתֶּן	נִעְמַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבְּשַׁתֶּן
1. c.	נִקְטַלְנוּ	נִעְמַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבְּשַׁנּוּ
<i>Inf. absolute</i>	הִקְטַל	הִעְמַד	הִזְעַק	הִשְׁמַע	הִבְּשׁ
<i>construct</i>	הִקְטִיל	הִעְמִיד	הִזְעִק	הִשְׁמַע	הִבְּשׁ
<i>Imp. Sg.</i> m.	הִקְטַל	הִעְמַד	הִזְעַק	הִשְׁמַע	הִבְּשׁ
f.	הִקְטִילִי	הִעְמִידִי	הִזְעִקִי	הִשְׁמַעִי	הִבְּשִׁי
<i>Pl. m.</i>	הִקְטִילוּ	הִעְמִידוּ	הִזְעִקוּ	הִשְׁמַעוּ	הִבְּשׁוּ
f.	הִקְטִילְנָה	הִעְמִידְנָה	הִזְעִקְנָה	הִשְׁמַעְנָה	הִבְּשִׁנָּה
<i>Impf. Sg.</i> 3. m.	יִקְטַל	יִעְמַד	יִזְעַק	יִשְׁמַע	יִבְּשׁ
3. f.	תִּקְטַל	תִּעְמַד	תִּזְעַק	תִּשְׁמַע	תִּבְּשׁ
2. m.	תִּקְטַל	תִּעְמַד	תִּזְעַק	תִּשְׁמַע	תִּבְּשׁ
2. f.	תִּקְטַלִּי	תִּעְמַדִּי	תִּזְעַקִּי	תִּשְׁמַעִי	תִּבְּשִׁי
1. c.	אִקְטַל	אִעְמַד	אִזְעַק	אִשְׁמַע	אִבְּשׁ
<i>Pl.</i> 3. m.	יִקְטְלוּ	יִעְמְדוּ	יִזְעַקוּ	יִשְׁמְעוּ	יִבְּשׁוּ
3. f.	תִּקְטִלְנָה	תִּעְמִידְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּבְּשִׁנָּה
2. m.	תִּקְטְלוּ	תִּעְמְדוּ	תִּזְעַקוּ	תִּשְׁמַעוּ	תִּבְּשׁוּ
2. f.	תִּקְטִלְנָה	תִּעְמִידְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּבְּשִׁנָּה
1. c.	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ
<i>Ptc.</i>	נִקְטֵל	נִעְמֵד	נִזְעַק	נִשְׁמַע	נִבְּשׁ

COMPARATIVE PARADIGMS: NIPHAL.

"עע	"א init.	"י init.	"י med.	"י med.	"א final.	"ה final.
נָסַב	נִאָכַל	נִוָּשַׁב	נָקוּם	נָבֹן	נִמְצָא	נִגְלָה
נִסְבָּה		נִוָּשְׁבָה	נָקוּמָה		נִמְצָאָה	נִגְלָתָה
נִסְבּוֹת	as	נִוָּשְׁבֹת	נָקוּמוֹת	as	נִמְצָאוֹת	נִגְלִית
נִסְבּוֹת	I gutt.	נִוָּשְׁבֹת	נָקוּמוֹת	"י med.	נִמְצָאוֹת	נִגְלִית
נִסְבּוֹתִי	through-	נִוָּשְׁבֹתִי	נָקוּמוֹתִי	through-	נִמְצָאוֹתִי	נִגְלִיתִי
נִסְבּוּ	out.	נִוָּשְׁבוּ	נָקוּמוּ	out.	נִמְצָאוּ	נִגְלוּ
נִסְבּוֹתָם		נִוָּשְׁבָתָם	נָקוּמוֹתָם		נִמְצָאוֹתָם	נִגְלִיתָם
נִסְבּוֹתָן		נִוָּשְׁבָתָן	נָקוּמוֹתָן		נִמְצָאוֹתָן	נִגְלִיתָן
נִסְבּוֹנוּ		נִוָּשְׁבָנוּ	נָקוּמוֹנוּ		נִמְצָאוֹנוּ	נִגְלִינוּ
הִסָּב	הִאָכַל	הִוָּשַׁב	הִקוּם	הִבּוֹן	הִמְצָא	הִגְלָה
הִסָּב	הִאָכַל	הִוָּשְׁב	הִקוּם	הִבּוֹן	הִמְצָאָה	הִגְלָתָה
הִסָּב	הִאָכַל	הִוָּשְׁב	הִקוּם	הִבּוֹן	הִמְצָאוֹת	הִגְלָתָה
הִסָּבִי		הִוָּשְׁבִי	הִקוּמִי		הִמְצָאוֹתִי	הִגְלִיתִי
הִסָּבוּ		הִוָּשְׁבוּ	הִקוּמוּ		הִמְצָאוּ	הִגְלוּ
הִסָּבִינָה		הִוָּשְׁבִינָה	הִקָּמְנָה		הִמְצָאוֹנָה	הִגְלִינָה
יָסַב	יִאָכַל	יִוָּשַׁב	יָקוּם	יָבֹן	יִמְצָא	יִגְלָה
תָּסַב		תִּוָּשַׁב	תָּקוּם		תִּמְצָא	תִּגְלָה
תָּסַב		תִּוָּשַׁב	תָּקוּם		תִּמְצָאָה	תִּגְלָתָה
תָּסַבִי		תִּוָּשְׁבִי	תָּקוּמִי		תִּמְצָאוֹתִי	תִּגְלִיתִי
אָסַב		אִוָּשַׁב	אָקוּם		אִמְצָא	אִגְלָה
יָסְבוּ		יִוָּשְׁבוּ	יָקוּמוּ		יִמְצָאוּ	יִגְלוּ
תָּסַבִינָה		תִּוָּשְׁבִינָה	תָּקָמְנָה		תִּמְצָאוֹנָה	תִּגְלִינָה
תָּסְבוּ		תִּוָּשְׁבוּ	תָּקוּמוּ		תִּמְצָאוּ	תִּגְלוּ
תָּסַבִינָה		תִּוָּשְׁבִינָה	תָּקָמְנָה		תִּמְצָאוֹנָה	תִּגְלִינָה
נָסַב		נִוָּשַׁב	נָקוּם		נִמְצָא	נִגְלָה
נָסַב	נִאָכַל	נִוָּשַׁב	נָקוּם	נָבֹן	נִמְצָא	נִגְלָה

COMPARATIVE PARADIGMS : PIEL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>"n init.</i>
<i>Perf. Sg. 3. m.</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
3. f.	קָטְלָהּ		בָּרְכָהּ	שָׁמְעָהּ	
2. m.	קָטַלְתָּ	<i>as</i>	בָּרַכְתָּ	שָׁמַעְתָּ	<i>as</i>
2. f.	קָטַלְתְּ	<i>Strong</i>	בָּרַכְתְּ	שָׁמַעְתְּ	<i>Strong</i>
1. c.	קָטַלְתִּי	<i>Verb</i>	בָּרַכְתִּי	שָׁמַעְתִּי	<i>Verb</i>
<i>Pl. 3. c.</i>	קָטְלוּ	<i>through-</i>	בָּרְכוּ	שָׁמְעוּ	<i>through-</i>
2. m.	קָטַלְתֶּם	<i>out.</i>	בָּרַכְתֶּם	שָׁמַעְתֶּם	<i>out.</i>
2. f.	קָטַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן	
1. c.	קָטַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ	
<i>Inf. absolute</i>	קָטַל	עָמַד	בָּרוּךְ	שָׁמַע	נָגַשׁ
<i>construct</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
<i>Imp. Sg. m.</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
f.	קָטְלִי		בָּרְכִי	שָׁמְעִי	
<i>Pl. m.</i>	קָטְלוּ		בָּרְכוּ	שָׁמְעוּ	
f.	קָטְלֵנָה		בָּרְכֵנָה	שָׁמְעֵנָה	
<i>Impf. Sg. 3. m.</i>	יִקְטַל	יַעֲמֹד	יִבְרַךְ	יִשְׁמַע	יִנָּגֵשׁ
3. f.	תִּקְטַל		תִּבְרַךְ	תִּשְׁמַע	
2. m.	תִּקְטַל		תִּבְרַךְ	תִּשְׁמַע	
2. f.	תִּקְטְלִי		תִּבְרְכִי	תִּשְׁמְעִי	
1. c.	אִקְטַל		אִבְרַךְ	אִשְׁמַע	
<i>Pl. 3. m.</i>	יִקְטְלוּ		יִבְרְכוּ	יִשְׁמְעוּ	
3. f.	תִּקְטְלֵנָה		תִּבְרְכֵנָה	תִּשְׁמְעֵנָה	
2. m.	תִּקְטְלוּ		תִּבְרְכוּ	תִּשְׁמְעוּ	
2. f.	תִּקְטְלֵנָה		תִּבְרְכֵנָה	תִּשְׁמְעֵנָה	
1. c.	נִקְטַל		נִבְרַךְ	נִשְׁמַע	
<i>Ptc.</i>	מִקְטַל	מַעֲמֹד	מִבְרַךְ	מִשְׁמַע	מִנָּגֵשׁ

COMPARATIVE PARADIGMS: PIEL (PILEL).

"עע"	"א init.	"י or "ו init.	"ו med.	"י med.	"א final.	"ה final.	
סוֹבֵב	אֵכֶל	יֹשֵׁב	יֹטֵב	קוֹמֵם	בוֹגֵן	מִצָּא	גִּלָּה
סוֹבֵבָה				קוֹמָמָה		מִצָּאָה	גִּלָּתָה
סוֹבְבָתָ		as		קוֹמָמָתָ	as	מִצָּאָתָ	גִּלָּיתָ
סוֹבְבָתָּ		Strong		קוֹמָמָתְּ	"ו med.	מִצָּאָתְּ	גִּלָּיתְּ
סוֹבְבָתִי		Verb		קוֹמָמָתִי	through-	מִצָּאָתִי	גִּלָּיתִי
סוֹבְבוּ		through-		קוֹמָמוּ	out.	מִצָּאוּ	גִּלּוּ
סוֹבְבָתֶם		out.		קוֹמָמָתֶם		מִצָּאָתֶם	גִּלִּיתֶם
סוֹבְבָתֶן				קוֹמָמָתֶן		מִצָּאָתֶן	גִּלִּיתֶן
סוֹבְבֵנוּ				קוֹמָמָנוּ		מִצָּאָנוּ	גִּלֵּינוּ
	אֵכֶל					מִצָּא	גִּלָּה
סוֹבֵב	אֵכֶל	יֹשֵׁב	יֹטֵב	קוֹמֵם	בוֹגֵן	מִצָּא	גִּלָּת
סוֹבֵבָה							
סוֹבְבָתָ	אֵכֶל	יֹשֵׁב	יֹטֵב	קוֹמֵם	בוֹגֵן	מִצָּא	גִּלָּה
סוֹבְבִי				קוֹמָמִי		מִצָּאִי	גִּלִּי
סוֹבְבוּ				קוֹמָמוּ		מִצָּאוּ	גִּלּוּ
סוֹבְבָנָה				קוֹמָמָנָה		מִצָּאָנָה	גִּלְיָנָה
יְסוֹבֵב	יֵאֵכֶל	יִי־שֵׁב	יִי־טֵב	יְקוֹמֵם	יְבוֹגֵן	יְמִצָּא	יְגִלָּה
תְּסוֹבֵב				תְּקוֹמֵם		תְּמִצָּא	תְּגִלָּה
תְּסוֹבֵבָה				תְּקוֹמָמָה		תְּמִצָּאָה	תְּגִלָּתָה
תְּסוֹבְבָתָ				תְּקוֹמָמָתָ		תְּמִצָּאָתָ	תְּגִלָּיתָ
תְּסוֹבְבָתִי				תְּקוֹמָמָתִי		תְּמִצָּאָתִי	תְּגִלָּיתִי
תְּסוֹבְבוּ				תְּקוֹמָמוּ		תְּמִצָּאוּ	תְּגִלּוּ
תְּסוֹבְבָתֶם				תְּקוֹמָמָתֶם		תְּמִצָּאָתֶם	תְּגִלִּיתֶם
תְּסוֹבְבָתֶן				תְּקוֹמָמָתֶן		תְּמִצָּאָתֶן	תְּגִלִּיתֶן
תְּסוֹבְבֵנוּ				תְּקוֹמָמָנוּ		תְּמִצָּאָנוּ	תְּגִלֵּינוּ
נְסוֹבֵב				נְקוֹמֵם		נְמִצָּא	נְגִלָּה
מְסוֹבֵב	מֵאֵכֶל	מִי־שֵׁב	מִי־טֵב	מְקוֹמֵם	מְבוֹגֵן	מְמִצָּא	מְגִלָּה

COMPARATIVE PARADIGMS : PUAL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	" <i>init.</i>
<i>Perf. Sg.</i> 3. m.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
3. f.	קָטְלָהּ		בָּרַכָּהּ	שָׁמְעָהּ	
2. m.	קָטַלְתָּ	as	בָּרַכְתָּ	שָׁמַעְתָּ	as
2. f.	קָטַלְתְּ	Strong	בָּרַכְתְּ	שָׁמַעְתְּ	Strong
1. c.	קָטַלְתִּי	Verb	בָּרַכְתִּי	שָׁמַעְתִּי	Verb
<i>Pl.</i> 3. c.	קָטְלוּ	through-	בָּרְכוּ	שָׁמְעוּ	through-
2. m.	קָטַלְתֶּם	out.	בָּרַכְתֶּם	שָׁמַעְתֶּם	out.
2. f.	קָטַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן	
1. c.	קָטַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ	
<i>Inf. absolute</i>	קָטַל	עָמַד			נָגַשׁ
<i>construct</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ

Imperatives not used.

<i>Impf. Sg.</i> 3. m.	יִקְטֹל	יַעֲמֹד	יִבְרֹךְ	יִשְׁמַע	יִנָּגֵשׁ
3. f.	תִּקְטֹל		תִּבְרֹךְ	תִּשְׁמַע	
2. m.	תִּקְטֹל		תִּבְרֹךְ	תִּשְׁמַע	
2. f.	תִּקְטֹלִי		תִּבְרְכִי	תִּשְׁמְעִי	
1. c.	אֶקְטֹל		אֶבְרֹךְ	אֶשְׁמַע	
<i>Pl.</i> 3. m.	יִקְטְלוּ		יִבְרְכוּ	יִשְׁמְעוּ	
3. f.	תִּקְטֹלְנָהּ		תִּבְרַכְנָהּ	תִּשְׁמַעְנָהּ	
2. m.	תִּקְטְלוּ		תִּבְרְכוּ	תִּשְׁמְעוּ	
2. f.	תִּקְטֹלְנָה		תִּבְרַכְנָה	תִּשְׁמַעְנָה	
1. c.	נִקְטֹל		נִבְרֹךְ	נִשְׁמַע	
<i>Ptc.</i>	מִקְטֹל	מַעֲמֹד	מִבְרֹךְ	מִשְׁמַע	מִנָּגֵשׁ

COMPARATIVE PARADIGMS: PUAL (PULAL).

"ע" "א init. "ו or "ו init. "ו med. "י med. "א final. "ה final.						
סוֹבֵב	אֵכֶל	יֵשֵׁב	קוֹמֵם	בוֹנֵן	מִצָּא	גִּלָּה
סוֹבְבָה	as		קוֹמְמָה	as	מִצָּאָה	גִּלְתָּה
סוֹבְבֹת			קוֹמְמוֹת		מִצָּאֹת	גִּלְתִּית
סוֹבְבָת	Strong		קוֹמְמוֹת	"ו med.	מִצָּאֹת	גִּלְתִּית
סוֹבְבֹתִי	Verb		קוֹמְמוֹתִי	through-	מִצָּאֹתִי	גִּלְתִּיתִי
סוֹבְבוּ	through-		קוֹמְמוּ	out.	מִצָּאוּ	גִּלוּ
סוֹבְבֹתֶם	out.		קוֹמְמוֹתֶם		מִצָּאֹתֶם	גִּלְתֶּם
סוֹבְבֹתָן			קוֹמְמוֹתָן		מִצָּאֹתָן	גִּלְתֶּן
סוֹבְבֵינוּ			קוֹמְמוֹנוּ		מִצָּאֵנוּ	גִּלְיֵנוּ
	אֵכֶל					גִּלָּה
סוֹבֵב	אֵכֶל	יֵשֵׁב	קוֹמֵם	בוֹנֵן	מִצָּא	גִּלָּת

Imperatives not used.

יְסוֹבֵב	יֵאֵכֶל	יֵיֶשֶׁב	יְקוֹמֵם	יְבוֹנֵן	יְמִצָּא	יְגִלָּה
תְּסוֹבֵב			תְּקוֹמֵם		תְּמִצָּא	תְּגִלָּה
תְּסוֹבֵב			תְּקוֹמֵם		תְּמִצָּא	תְּגִלָּה
תְּסוֹבְבִי			תְּקוֹמְמִי		תְּמִצָּאִי	תְּגִלִּי
אֲסוֹבֵב			אֲקוֹמֵם		אֲמִצָּא	אֲגִלָּה
יְסוֹבְבוּ			יְקוֹמְמוּ		יְמִצָּאוּ	יְגִלוּ
תְּסוֹבְבֶנָּה			תְּקוֹמְמֶנָּה		תְּמִצָּאֶנָּה	תְּגִלְיֶנָּה
תְּסוֹבְבוּ			תְּקוֹמְמוּ		תְּמִצָּאוּ	תְּגִלוּ
תְּסוֹבְבֶנָּה			תְּקוֹמְמֶנָּה		תְּמִצָּאֶנָּה	תְּגִלְיֶנָּה
נְסוֹבֵב			נְקוֹמֵם		נְמִצָּא	נְגִלָּה
מְסוֹבֵב	מֵאֵכֶל	מֵיֶשֶׁב	מְקוֹמֵם	מְבוֹנֵן	מְמִצָּא	מְגִלָּה

COMPARATIVE PARADIGMS : HIPHIL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>"n init.</i>
<i>Perf. Sg. 3. m.</i>	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ
3. <i>f.</i>	הִקְטִילָהּ	הִעֲמִידָהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ
2. <i>m.</i>	הִקְטִילְתָּ	הִעֲמִידְתָּ	<i>as</i>	הִשְׁמִיעְתָּ	הִגִּישְׁתָּ
2. <i>f.</i>	הִקְטִילְתְּ	הִעֲמִידְתְּ	<i>Strong</i>	הִשְׁמִיעְתְּ	הִגִּישְׁתְּ
1. <i>c.</i>	הִקְטִילְתִּי	הִעֲמִידְתִּי	<i>Verb</i>	הִשְׁמִיעְתִּי	הִגִּישְׁתִּי
<i>Pl. 3. c.</i>	הִקְטִילוּ	הִעֲמִידוּ	<i>through-</i>	הִשְׁמִיעוּ	הִגִּישוּ
2. <i>m.</i>	הִקְטִילְתֶּם	הִעֲמִידְתֶּם	<i>out.</i>	הִשְׁמִיעְתֶּם	הִגִּישְׁתֶּם
2. <i>f.</i>	הִקְטִילְתֶּן	הִעֲמִידְתֶּן		הִשְׁמִיעְתֶּן	הִגִּישְׁתֶּן
1. <i>c.</i>	הִקְטִילְנוּ	הִעֲמִידְנוּ		הִשְׁמִיעְנוּ	הִגִּישְׁנוּ
<i>Inf. absolute</i>	הִקְטִיל	הִעֲמִיד	הִזְעִיק		
<i>construct</i>	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ
<i>Imp. Sg. m.</i>	הִקְטִל	הִעֲמִד	הִזְעַק	הִשְׁמַע	הִגִּשׁ
<i>f.</i>	הִקְטִילִי	הִעֲמִידִי		הִשְׁמִיעִי	הִגִּישִׁי
<i>Pl. m.</i>	הִקְטִילוּ	הִעֲמִידוּ		הִשְׁמִיעוּ	הִגִּישוּ
<i>f.</i>	הִקְטִילְנָה	הִעֲמִידְנָה		הִשְׁמִיעְנָה	הִגִּישְׁנָה
<i>Impf. Sg. 3. m.</i>	יִקְטִיל	יִעֲמִיד	יִזְעִיק	יִשְׁמִיעַ	יִגִּישׁ
3. <i>f.</i>	תִּקְטִיל	תִּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ
2. <i>m.</i>	תִּקְטִיל	תִּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ
2. <i>f.</i>	תִּקְטִילִי	תִּעֲמִידִי		תִּשְׁמִיעִי	תִּגִּישִׁי
1. <i>c.</i>	אִקְטִיל	אִעֲמִיד		אִשְׁמִיעַ	אִגִּישׁ
<i>Pl. 3. m.</i>	יִקְטִילוּ	יִעֲמִידוּ		יִשְׁמִיעוּ	יִגִּישוּ
3. <i>f.</i>	תִּקְטִילְנָה	תִּעֲמִידְנָה		תִּשְׁמִיעְנָה	תִּגִּישְׁנָה
2. <i>m.</i>	תִּקְטִילוּ	תִּעֲמִידוּ		תִּשְׁמִיעוּ	תִּגִּישוּ
2. <i>f.</i>	תִּקְטִילְנָה	תִּעֲמִידְנָה		תִּשְׁמִיעְנָה	תִּגִּישְׁנָה
1. <i>c.</i>	נִקְטִיל	נִעֲמִיד		נִשְׁמִיעַ	נִגִּישׁ
<i>Ptc.</i>	מִקְטִיל	מִעֲמִיד	מִזְעִיק	מִשְׁמִיעַ	מִגִּישׁ

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COMPARATIVE PARADIGMS: HOPHAL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>"נ" init.</i>
<i>Perf. Sg.</i>					
3. m.	הִקְטִיל	הִעֲמִיד	הִזְעֵק	הִשְׁמַע	הִנִּישׁ
3. f.	הִקְטִילָהּ	הִעֲמִידָהּ	הִזְעֵקָהּ	הִשְׁמַעָהּ	הִנִּישָׁהּ
2. m.	הִקְטִילְתָּ	הִעֲמִידְתָּ	הִזְעֵקְתָּ	הִשְׁמַעְתָּ	הִנִּישְׁתָּ
2. f.	הִקְטִילְתְּ	הִעֲמִידְתְּ	הִזְעֵקְתְּ	הִשְׁמַעְתְּ	הִנִּישְׁתְּ
1. c.	הִקְטִילְתִּי	הִעֲמִידְתִּי	הִזְעֵקְתִּי	הִשְׁמַעְתִּי	הִנִּישְׁתִּי
<i>Pl.</i>					
3. c.	הִקְטִילוּ	הִעֲמִידוּ	הִזְעִקוּ	הִשְׁמְעוּ	הִנִּישׁוּ
2. m.	הִקְטִילְתֶּם	הִעֲמִידְתֶּם	הִזְעִקְתֶּם	הִשְׁמַעְתֶּם	הִנִּישְׁתֶּם
2. f.	הִקְטִילְתֶּן	הִעֲמִידְתֶּן	הִזְעִקְתֶּן	הִשְׁמַעְתֶּן	הִנִּישְׁתֶּן
1. c.	הִקְטִילְנוּ	הִעֲמִידְנוּ	הִזְעִקְנוּ	הִשְׁמַעְנוּ	הִנִּישְׁנוּ
<i>Inf. absolute</i>	הִקְטִיל	הִעֲמִיד	הִזְעֵק		הִנִּישׁ
<i>construct</i>	הִקְטִיל	הִעֲמִיד	הִזְעֵק	הִשְׁמַע	הִנִּישׁ

Imperatives not used.

<i>Impf. Sg.</i>					
3. m.	יִקְטִל	יִעֲמִיד	יִזְעֵק	יִשְׁמַע	יִנִּישׁ
3. f.	תִּקְטִל	תִּעֲמִיד	תִּזְעֵק	תִּשְׁמַע	תִּנִּישׁ
2. m.	תִּקְטִל	תִּעֲמִיד	תִּזְעֵק	תִּשְׁמַע	תִּנִּישׁ
2. f.	תִּקְטִלִי	תִּעֲמִידִי	תִּזְעֵקִי	תִּשְׁמַעִי	תִּנִּישִׁי
1. c.	אִקְטִל	אִעֲמִיד	אִזְעֵק	אִשְׁמַע	אִנִּישׁ
<i>Pl.</i>					
3. m.	יִקְטִלוּ	יִעֲמִידוּ	יִזְעִקוּ	יִשְׁמְעוּ	יִנִּישׁוּ
3. f.	תִּקְטִלְנָהּ	תִּעֲמִידְנָהּ	תִּזְעִקְנָהּ	תִּשְׁמַעְנָהּ	תִּנִּישְׁנָהּ
2. m.	תִּקְטִלוּ	תִּעֲמִידוּ	תִּזְעִקוּ	תִּשְׁמְעוּ	תִּנִּישׁוּ
2. f.	תִּקְטִלְנָהּ	תִּעֲמִידְנָהּ	תִּזְעִקְנָהּ	תִּשְׁמַעְנָהּ	תִּנִּישְׁנָהּ
1. c.	נִקְטִל	נִעֲמִיד	נִזְעֵק	נִשְׁמַע	נִנִּישׁ
<i>Ptc.</i>	מִקְטִיל	מִעֲמִיד	מִזְעֵק	מִשְׁמַע	מִנִּישׁ

"עע "א *init.* "י *or* "ו *init.* "ו *med.* "י *med.* "א *final* "ה *final.*

הַגִּלָּה	הַמִּצָּא	הוֹבֵן	הוֹקֵם	הוֹשֵׁב	הַאֲכֹל	הוֹסֵב
הַגִּלְתָּהּ	הַמִּצָּאָהּ		הוֹקְמָהּ	הוֹשִׁיבָהּ		הוֹסִיבָהּ
הַגִּלְיָת	הַמִּצָּאָתָּהּ	as	הוֹקְמָתָּהּ	הוֹשִׁיבָתָּהּ	as	הוֹסִיבָתָּהּ
הַגִּלְיָתִית	הַמִּצָּאָתִית	med.	הוֹקְמָתִית	הוֹשִׁיבָתִית	I gutt.	הוֹסִיבָתִית
הַגִּלְיָתִי	הַמִּצָּאָתִי	through-	הוֹקְמָתִי	הוֹשִׁיבָתִי	through-	הוֹסִיבָתִי
הַגִּלּוֹ	הַמִּצָּאוֹ	out.	הוֹקְמוֹ	הוֹשִׁבוֹ	out.	הוֹסִיבוֹ
הַגִּלְיָתִים	הַמִּצָּאָתִים		הוֹקְמָתִים	הוֹשִׁיבָתִים		הוֹסִיבָתִים
הַגִּלְיָתִין	הַמִּצָּאָתִין		הוֹקְמָתִין	הוֹשִׁיבָתִין		הוֹסִיבָתִין
הַגִּלְיָנִי	הַמִּצָּאָנִי		הוֹקְמָנִי	הוֹשִׁיבָנִי		הוֹסִיבָנִי

הַגִּלָּה	הַמִּצָּא	הוֹבֵן	הוֹקֵם	הוֹשֵׁב	הַאֲכֹל	הוֹסֵב
הַגִּלְתָּהּ	הַמִּצָּאָהּ		הוֹקְמָהּ	הוֹשִׁיבָהּ	הַאֲכֹלָהּ	הוֹסִיבָהּ
הַגִּלְיָת	הַמִּצָּאָתָּהּ		הוֹקְמָתָּהּ	הוֹשִׁיבָתָּהּ	הַאֲכֹלָתָּהּ	הוֹסִיבָתָּהּ
הַגִּלְיָתִית	הַמִּצָּאָתִית		הוֹקְמָתִית	הוֹשִׁיבָתִית	הַאֲכֹלָתִית	הוֹסִיבָתִית
הַגִּלְיָתִי	הַמִּצָּאָתִי		הוֹקְמָתִי	הוֹשִׁיבָתִי	הַאֲכֹלָתִי	הוֹסִיבָתִי
הַגִּלּוֹ	הַמִּצָּאוֹ		הוֹקְמוֹ	הוֹשִׁבוֹ	הַאֲכֹלוֹ	הוֹסִיבוֹ
הַגִּלְיָתִים	הַמִּצָּאָתִים		הוֹקְמָתִים	הוֹשִׁיבָתִים	הַאֲכֹלָתִים	הוֹסִיבָתִים
הַגִּלְיָתִין	הַמִּצָּאָתִין		הוֹקְמָתִין	הוֹשִׁיבָתִין	הַאֲכֹלָתִין	הוֹסִיבָתִין
הַגִּלְיָנִי	הַמִּצָּאָנִי		הוֹקְמָנִי	הוֹשִׁיבָנִי	הַאֲכֹלָנִי	הוֹסִיבָנִי

Imperatives not used.

יִגְלָה	יִמְצֵא	יִבֵּן	יִשָּׁב	יֵאָכֵל יוֹסֵב, יִפֹּב etc.
תִּגְלָה	תִּמְצֵא	תִּבְנֶה	תִּשָּׁב	תִּוֹסֵב
תִּגְלָה	תִּמְצֵא	תִּבְנֶה	תִּשָּׁב	תִּוֹסֵב
תִּגְלִי	תִּמְצֵאִי	תִּבְנֶי	תִּשָּׁבִי	תִּוֹסְבִי
אִגְלָה	אִמְצֵא	אִבְנֶה	אִשָּׁב	אִוֹסֵב
יִגְלוּ	יִמְצְאוּ	יִבְנוּ	יִשְׁבוּ	יִוֹסְבוּ
תִּגְלִינָה	תִּמְצֹאנָה	תִּבְנֶינָה	תִּשְׁבֶּינָה	תִּוֹסְפֶינָה
תִּגְלוּ	תִּמְצְאוּ	תִּבְנוּ	תִּשְׁבוּ	תִּוֹסְבוּ
תִּגְלִינָה	תִּמְצֹאנָה	תִּבְנֶינָה	תִּשְׁבֶּינָה	תִּוֹסְפֶינָה
נִגְלָה	נִמְצֵא	נִבְנֶה	נִשָּׁב	נִוֹסֵב
מִגְלָה	מִמְצֵא	מִיבֵן	מִיֹּשֵׁב	מִיֵּאָכֵל מִיוֹסֵב

COMPARATIVE PARADIGMS : HITHPAEL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"נ init.
<i>Perf. Sg.</i> 3. m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרַךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
3. f.	הִתְקַטְּלָה		הִתְבָּרְכָה	הִתְנַלְּחָה	
2. m.	הִתְקַטַּלְתָּ	as	הִתְבָּרַכְתָּ	הִתְנַלַּחְתָּ	as
2. f.	הִתְקַטַּלְתְּ	Strong	הִתְבָּרַכְתְּ	הִתְנַלַּחְתְּ	Strong
1. c.	הִתְקַטַּלְתִּי	Verb	הִתְבָּרַכְתִּי	הִתְנַלַּחְתִּי	Verb
<i>Pl.</i> 3. c.	הִתְקַטְּלוּ	through-	הִתְבָּרְכוּ	הִתְנַלְּחוּ	through-
2. m.	הִתְקַטַּלְתֶּם	out.	הִתְבָּרַכְתֶּם	הִתְנַלַּחְתֶּם	out.
2. f.	הִתְקַטַּלְתֶּן		הִתְבָּרַכְתֶּן	הִתְנַלַּחְתֶּן	
1. c.	הִתְקַטַּלְנוּ		הִתְבָּרַכְנוּ	הִתְנַלַּחְנוּ	
<i>Inf. absolute</i>					
<i>construct</i>	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרַךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
<i>Imp. Sg.</i> m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרַךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
f.	הִתְקַטְּלִי		הִתְבָּרְכִי	הִתְנַלְּחִי	
<i>Pl. m.</i>	הִתְקַטְּלוּ		הִתְבָּרְכוּ	הִתְנַלְּחוּ	
f.	הִתְקַטְּלֶנָּה		הִתְבָּרְכֶנָּה	הִתְנַלְּחֶנָּה	
<i>Impf. Sg.</i> 3. m.	יִתְקַטֵּל	יִתְעַמֵּד	יִתְבָּרַךְ	יִתְנַלַּח	יִתְנַגֵּשׁ
3. f.	תִּתְקַטֵּל		תִּתְבָּרַךְ	תִּתְנַלַּח	
2. m.	תִּתְקַטֵּל		תִּתְבָּרַךְ	תִּתְנַלַּח	
2. f.	תִּתְקַטְּלִי		תִּתְבָּרְכִי	תִּתְנַלְּחִי	
1. c.	אֶתְקַטֵּל		אֶתְבָּרַךְ	אֶתְנַלַּח	
<i>Pl.</i> 3. m.	יִתְקַטְּלוּ		יִתְבָּרְכוּ	יִתְנַלְּחוּ	
3. f.	תִּתְקַטְּלֶנָּה		תִּתְבָּרְכֶנָּה	תִּתְנַלְּחֶנָּה	
2. m.	תִּתְקַטְּלוּ		תִּתְבָּרְכוּ	תִּתְנַלְּחוּ	
2. f.	תִּתְקַטְּלֶנָּה		תִּתְבָּרְכֶנָּה	תִּתְנַלְּחֶנָּה	
1. c.	נִתְקַטֵּל		נִתְבָּרַךְ	נִתְנַלַּח	
<i>Ptc.</i>	מִתְקַטֵּל	מִתְעַמֵּד	מִתְבָּרַךְ	מִתְנַלַּח	מִתְנַגֵּשׁ

STRONG VERB QAL WITH SUFFIXES.

<i>Suffixes for the</i>		1. <i>Sg.</i>	2. <i>Sg. m.</i>	2. <i>Sg. f.</i>	3. <i>Sg. m.</i>	3. <i>Sg. f.</i>
		<i>me.</i>	<i>thee.</i>	<i>thee.</i>	<i>him.</i>	<i>her.</i>
<i>Perf.</i>	3. <i>m.</i>	קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתְּךָ	קָטַלְתָּהוּ קָטַלְתָּו	קָטַלְתָּהּ
	3. <i>f.</i>	קָטַלְתָּנִי	קָטַלְתָּךְ	קָטַלְתְּךָ	קָטַלְתָּהוּ קָטַלְתָּו	קָטַלְתָּהּ
	2. <i>m.</i>	קָטַלְתָּנִי קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ קָטַלְתָּו	קָטַלְתָּהּ
	2. <i>f.</i>	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ קָטַלְתָּו	קָטַלְתָּהּ
	1. <i>c.</i>	—	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהוּ	קָטַלְתָּהּ
	<i>Pl.</i> 3. <i>c.</i>	קָטַלְתָּנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהוּ	קָטַלְתָּהּ
	2. <i>m.</i>	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ
	1. <i>c.</i>	—	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהוּ	קָטַלְתָּהּ
	<i>Inf.</i>	קָטַלְנִי קָטַלְנִי	קָטַלְתָּךְ קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהוּ	קָטַלְתָּהּ
	<i>Imp.</i>	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ קָטַלְתָּהּ
<i>Impf.</i>	3. <i>m.</i>	יִקְטַלְנִי	יִקְטַלְתָּךְ	יִקְטַלְתָּךְ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהּ יִקְטַלְתָּהּ
	<i>With Nun epenthetic</i> }		יִקְטַלְתָּךְ	—	יִקְטַלְתָּהוּ	יִקְטַלְתָּהּ
	<i>Pl.</i> 3. <i>m.</i>	יִקְטַלְתָּנִי	יִקְטַלְתָּךְ	יִקְטַלְתָּךְ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהּ
<i>Perf. Piel</i>		קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהוּ	קָטַלְתָּהּ

* * The Suffixes to the other Conjugations follow the
 * require the tone to be on the *preceding syllable*; also

STRONG VERB QAL WITH SUFFIXES.

1. Pl. <i>us.</i>	2. Pl. m. <i>you.</i>	2. Pl. f. <i>you.</i>	3. Pl. m. <i>them.</i>	3. Pl. f. <i>them.</i>
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתִּי	קָטַלְתָּם	קָטַלְתִּי
קָטַלְתִּינוּ	קָטַלְתֶּם	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתֶּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתֶּם	קָטַלְתִּי
—	קָטַלְתֶּם	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתִּי
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתֶּם	קָטַלְתִּי
—	קָטַלְתֶּם	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתִּי
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתֶּם	קָטַלְתִּי
—	קָטַלְתֶּם	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתִּי
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתִּי
קָטַלְתִּינוּ	—	—	קָטַלְתֶּם	—
יָקַטְלְנוּ	יָקַטְלְתֶּם	יָקַטְלְתִּי	יָקַטְלְתֶּם	יָקַטְלְתִּי
יָקַטְלְתִּינוּ	—	—	—	—
יָקַטְלְנוּ	יָקַטְלְתֶּם	יָקַטְלְתִּי	יָקַטְלְתֶּם	יָקַטְלְתִּי
יָקַטְלְתִּינוּ	יָקַטְלְתֶּם	יָקַטְלְתִּי	יָקַטְלְתֶּם	יָקַטְלְתִּי

analogy of qal. Observe that the Suffixes הוּ, נִי, נִי and
ךְ, following a long vowel in an open syllable.

II. NOUNS.

ARRANGED IN SIX DECLENSIONS.

FIRST DECLENSION: VOWELS UNCHANGEABLE.

See p. 57.

<i>f.</i>	their, <i>m.</i>	<i>f.</i>	your, <i>m.</i>	our.	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	Constr.	Absolute.
ִ	אֲהֶם	ִ	אֲנֶכֶם	אֲנֵנוּ	אֲתָהּ	אֲתָוּ	אֲתָךְ	אֲתָךְ	אֲתִי	אֲוֹר	אֲוֹר
ִ	אֲהֵיהֶם	ִ	אֲהֵיכֶם	אֲהֵינֵנוּ	אֲהֵיָהּ	אֲהֵיָוּ	אֲהֵיָךְ	אֲהֵיָךְ	אֲהֵי	אֲהֵי	אֲהֵיִם
ִ	צִהֵיהֶם	ִ	צִהֵיכֶם	צִהֵינֵנוּ	צִהֵיָהּ	צִהֵיָוּ	צִהֵיָךְ	צִהֵיָךְ	צִהֵינִי	צִהֵיִךְ	צִהֵיִךְ just man.
ִ	צִהֵיָהֶם	ִ	צִהֵיָכֶם	צִהֵיָנֵנוּ	צִהֵיָהָּ	צִהֵיָהֶוּ	צִהֵיָךְ	צִהֵיָךְ	צִהֵיָךְ	צִהֵיָךְ	צִהֵיָךְ plur.

* * * The tone of Suffixes is as above in all the Declensions.

SECOND DECLENSION: NOUNS WITH QAMETS MUTABLE.

(a) Monosyllabic¹. (b) With immutable vowel in penult. (c) With immutable vowel in final syllable. (d) Qamets in both penult. and final. (e) Qamets penult., tsere final. See pp. 57, 58.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִי	הֵמָּם	ִי	הֵמָּם	הֵמָּנוּ	הֵמָּה	הֵמָּן	הֵמָּה	הֵמָּה	הֵמָּי	הֵם	הָם blood (a).
ִי	הֵמֵיהֶם	ִי	הֵמֵיָם	הֵמֵינוּ	הֵמֵיהֶּ	הֵמֵיוֹ	הֵמֵיהֶּ	הֵמֵיהֶּ	הֵמֵי	הֵמֵי plur.	הֵמֵי plur.
ִי	שֹׁמְרֵיהֶם	ִי	שֹׁמְרֵיָם	שֹׁמְרֵינוּ	שֹׁמְרֵיהֶּ	שֹׁמְרֵיוֹ	שֹׁמְרֵיהֶּ	שֹׁמְרֵיהֶּ	שֹׁמְרֵי	שֹׁמְרֵי fox (b).	שֹׁמְרֵי fox (b).
ִי	שֹׁמְרֵיהֶם	ִי	שֹׁמְרֵיָם	שֹׁמְרֵינוּ	שֹׁמְרֵיהֶּ	שֹׁמְרֵיוֹ	שֹׁמְרֵיהֶּ	שֹׁמְרֵיהֶּ	שֹׁמְרֵי	שֹׁמְרֵי plur.	שֹׁמְרֵי plur.
ִי	קִצְרֵם	ִי	קִצְרֵם	קִצְרֵנוּ	קִצְרֵהֶם	קִצְרֵהֶּ	קִצְרֵהֶּ	קִצְרֵהֶּ	קִצְרֵי	קִצְרֵי harvest (c).	קִצְרֵי harvest (c).
ִי	קִצְרֵיהֶם	ִי	קִצְרֵיָם	קִצְרֵינוּ	קִצְרֵיהֶּ	קִצְרֵיוֹ	קִצְרֵיהֶּ	קִצְרֵיהֶּ	קִצְרֵי	קִצְרֵי plur.	קִצְרֵי plur.
ִי	דְּבָרָם	ִי	דְּבָרָם	דְּבָרֵנוּ	דְּבָרָהֶם	דְּבָרָהֶּ	דְּבָרָהֶּ	דְּבָרָהֶּ	דְּבָרֵי	דְּבָרֵי word (d).	דְּבָרֵי word (d).
ִי	דְּבָרֵיהֶם	ִי	דְּבָרֵיָם	דְּבָרֵינוּ	דְּבָרֵיהֶּ	דְּבָרֵיוֹ	דְּבָרֵיהֶּ	דְּבָרֵיהֶּ	דְּבָרֵי	דְּבָרֵי plur.	דְּבָרֵי plur.
ִי	זָקֵם	ִי	זָקֵם	זָקֵנוּ	זָקָהֶם	זָקָהֶּ	זָקָהֶּ	זָקָהֶּ	זָקָי	זָקָי old man (e).	זָקָי old man (e).
ִי	זָקֵיהֶם	ִי	זָקֵיָם	זָקֵינוּ	זָקֵיהֶּ	זָקֵיוֹ	זָקֵיהֶּ	זָקֵיהֶּ	זָקֵי	זָקֵי plur.	זָקֵי plur.

¹ These nouns must be distinguished from those in Declension V, 'double ayin.'

THIRD DECLENSION: NOUNS WITH TSERE MUTABLE.

(a) Monosyllabic¹.

(b) With immutable vowel in final syllable.

(c) Immutable vowel in penult.

See p. 58.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִ	שָׁמָם	ִ	שָׁמָכֶם	שָׁמָנוּ	שָׁמָהּ	שָׁמוֹ	שָׁמָהּ	שָׁמָהּ	שָׁמִי	שָׁם	שָׁם name (a).
ִ	שָׁמֹתֶיךָ	ִ	שָׁמֹתֵיכֶם	שָׁמֹתֵינוּ	שָׁמֹתֶיהָ	שָׁמֹתָיו	שָׁמֹתֶיהָ	שָׁמֹתֶיךָ	שָׁמֹתֵי	שָׁמֹת	שָׁמֹת plur.
ִ	מְלִיצָם	ִ	מְלִיצָכֶם	מְלִיצָנוּ	מְלִיצָהּ	מְלִיצוֹ	מְלִיצָהּ	מְלִיצָךָ	מְלִיצִי	מְלִיצִין	מְלִיצִין interpreter (b).
ִ	מְלִיצֵיהֶם	ִ	מְלִיצֵיכֶם	מְלִיצֵינוּ	מְלִיצֶיהָ	מְלִיצָיו	מְלִיצֶיהָ	מְלִיצֶיךָ	מְלִיצִי	מְלִיצִים	מְלִיצִים plur.
ִ	אֹיְבָם	ִ	אֹיְבֵיכֶם	אֹיְבֵינוּ	אֹיְבָהּ	אֹיְבוֹ	אֹיְבָהּ	אֹיְבָךָ	אֹיְבִי	אֹיֵב	אֹיֵב enemy (c).
ִ	אֹיְבֵיהֶם	ִ	אֹיְבֵיכֶם	אֹיְבֵינוּ	אֹיְבֶיהָ	אֹיְבָיו	אֹיְבֶיהָ	אֹיְבֶיךָ	אֹיְבִי	אֹיְבִים	אֹיְבִים plur.

¹ These nouns must be distinguished from those in Declension V, 'double ayin.'

* * * The Active Participle qal is of this Declension (c).

FOURTH DECLENSION : SEGHOLATE NOUNS.

Developed monosyllabic forms; accent on penult. See p. 59.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִז	הֶרֶבָּם	ִז	הֶרֶבָּם	הֶרֶבָּנוּ	הֶרֶבָּהּ	הֶרֶבּוֹ	הֶרֶבָּךְ	הֶרֶבָּךְ	הֶרֶבִּי	הֶרֶבֶּה (הֶרֶבֶּה)	way.
ִז	הֶרֶבְיָהֶם	ִז	הֶרֶבְיָכֶם	הֶרֶבְיָנוּ	הֶרֶבְיָהּ	הֶרֶבְיוֹ	הֶרֶבְיָךְ	הֶרֶבְיָךְ	הֶרֶבִּי	הֶרֶבִּים plur.	
ִז	נַעֲרָם	ִז	נַעֲרֵכֶם	נַעֲרֵנוּ	נַעֲרָהּ	נַעֲרוֹ	נַעֲרָךְ	נַעֲרָךְ	נַעֲרִי	נַעֲרָה (נַעֲרָה)	boy.
ִז	נַעֲרֵיהֶם	ִז	נַעֲרֵיכֶם	נַעֲרֵנוּ	נַעֲרֵיהּ	נַעֲרֵיו	נַעֲרֵיךְ	נַעֲרֵיךְ	נַעֲרִי	נַעֲרִים plur.	
ִז	סִפְרָם	ִז	סִפְרֵכֶם	סִפְרֵנוּ	סִפְרָהּ	סִפְרוֹ	סִפְרָךְ	סִפְרָךְ	סִפְרִי	סִפְרָה (סִפְרָה)	book.
ִז	סִפְרֵיהֶם	ִז	סִפְרֵיכֶם	סִפְרֵנוּ	סִפְרֵיהּ	סִפְרֵיו	סִפְרֵיךְ	סִפְרֵיךְ	סִפְרִי	סִפְרִים plur.	
ִז	חֳדָשָׁם	ִז	חֳדָשֵׁכֶם	חֳדָשֵׁנוּ	חֳדָשָׁהּ	חֳדָשׁוֹ	חֳדָשְׁךָ	חֳדָשְׁךָ	חֳדָשִׁי	חֳדָשׁ (חֳדָשׁ)	month.
ִז	חֳדָשֵׁיהֶם	ִז	חֳדָשֵׁיכֶם	חֳדָשֵׁנוּ	חֳדָשֵׁיהּ	חֳדָשֵׁיו	חֳדָשֵׁיךְ	חֳדָשֵׁיךְ	חֳדָשִׁי	חֳדָשִׁים plur.	
ִז	אֵילָם	ִז	אֵילֵכֶם	אֵילֵנוּ	אֵילָהּ	אֵילוֹ	אֵילְךָ	אֵילְךָ	אֵילִי	אֵיל (אֵיל)	ram.
ִז	אֵילֵיהֶם	ִז	אֵילֵיכֶם	אֵילֵנוּ	אֵילֵיהּ	אֵילֵיו	אֵילֵיךָ	אֵילֵיךָ	אֵילִי	אֵילִים plur.	
ִז	מוֹתָם	ִז	מוֹתֵכֶם	מוֹתֵנוּ	מוֹתָהּ	מוֹתוֹ	מוֹתְךָ	מוֹתְךָ	מוֹתִי	מוֹתָה (מוֹתָה)	death.
ִז	מוֹתֵיהֶם	ִז	מוֹתֵיכֶם	מוֹתֵנוּ	מוֹתֵיהּ	מוֹתֵיו	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתִי	מוֹתִים plur.	
ִז	חֲלִיָּם	ִז	חֲלִיָּכֶם	חֲלִיָּנוּ	חֲלִיָּהּ	חֲלִיוֹ	חֲלִיָּךְ	חֲלִיָּךְ	חֲלִיִּי	חֲלִיָּה (חֲלִיָּה)	sickness.
ִז	חֲלִיָּיהֶם	ִז	חֲלִיָּיכֶם	חֲלִיָּינוּ	חֲלִיָּיהּ	חֲלִיָּיו	חֲלִיָּיךְ	חֲלִיָּיךְ	חֲלִיָּי	חֲלִיָּים plur.	
ִז	כֶּלִּים	ִז	כֶּלִּיָּכֶם	כֶּלִּיָּנוּ	כֶּלִּיָּהּ	כֶּלִּיוֹ	כֶּלִּיָּךְ	כֶּלִּיָּךְ	כֶּלִּיִּי	כֶּלִּי (כֶּלִּי)	vessel.
ִז	כֶּלִּיָּהֶם	ִז	כֶּלִּיָּיכֶם	כֶּלִּיָּינוּ	כֶּלִּיָּיהּ	כֶּלִּיָּיו	כֶּלִּיָּיךְ	כֶּלִּיָּיךְ	כֶּלִּיִּי	כֶּלִּיָּים plur.	

FIFTH DECLENSION: NOUNS FROM DOUBLE AYIN VERBS.

Daghes forte, with suffixes and in the plural.

See p. 60.

<i>f.</i>	their, <i>m.</i>	<i>f.</i>	your, <i>m.</i>	our.	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	Constr.	Absolute.
ִ	סָבִיבִים	ִ	סָבִיבִיכֶם	סָבִיבֵנוּ	סָבִיבָהּ	סָבִיבָיו	סָבִיבֶיךָ	סָבִיבֶיךָ	סָבִיבִי	סָבִיב	סָבִיבֵל basket.
ִ	סָבִיבִים	ִ	סָבִיבִיכֶם	סָבִיבֵנוּ	סָבִיבָהּ	סָבִיבָיו	סָבִיבֶיךָ	סָבִיבֶיךָ	סָבִיבִי	סָבִיבִי	סָבִיבִים plur.
ִ	סָבִיבִים	ִ	סָבִיבִיכֶם	סָבִיבֵנוּ	סָבִיבָהּ	סָבִיבָיו	סָבִיבֶיךָ	סָבִיבֶיךָ	סָבִיבִי	סָבִיבִי	סָבִיבִים statute.
ִ	סָבִיבִים	ִ	סָבִיבִיכֶם	סָבִיבֵנוּ	סָבִיבָהּ	סָבִיבָיו	סָבִיבֶיךָ	סָבִיבֶיךָ	סָבִיבִי	סָבִיבִי	סָבִיבִים plur.
ִ	סָבִיבִים	ִ	סָבִיבִיכֶם	סָבִיבֵנוּ	סָבִיבָהּ	סָבִיבָיו	סָבִיבֶיךָ	סָבִיבֶיךָ	סָבִיבִי	סָבִיבִי	סָבִיבִים arrow.
ִ	סָבִיבִים	ִ	סָבִיבִיכֶם	סָבִיבֵנוּ	סָבִיבָהּ	סָבִיבָיו	סָבִיבֶיךָ	סָבִיבֶיךָ	סָבִיבִי	סָבִיבִי	סָבִיבִים plur.
ִ	סָבִיבִים	ִ	סָבִיבִיכֶם	סָבִיבֵנוּ	סָבִיבָהּ	סָבִיבָיו	סָבִיבֶיךָ	סָבִיבֶיךָ	סָבִיבִי	סָבִיבִי	סָבִיבִים camel.
ִ	סָבִיבִים	ִ	סָבִיבִיכֶם	סָבִיבֵנוּ	סָבִיבָהּ	סָבִיבָיו	סָבִיבֶיךָ	סָבִיבֶיךָ	סָבִיבִי	סָבִיבִי	סָבִיבִים plur.

¹ Lev. x. 13, 14.

² Ex. v. 14.

SIXTH DECLENSION: NOUNS IN הָ— FROM LAMEDH-HE VERBS.

See p. 60.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
הֵם	הֵם	הֵן	הֵיכֶם	הֵמָּנוּ	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנָה	הֵמָּנִי	הֵנָּה	הֵנָּה reed.
הֵן	הֵנָּה	הֵן	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנָה	הֵמָּנִי	הֵנָּה	הֵנָּה plur.
הֵם	הֵם	הֵן	הֵיכֶם	הֵמָּנוּ	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנָה	הֵמָּנִי	הֵנָּה	הֵנָּה shepherd.
הֵן	הֵנָּה	הֵן	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנָה	הֵמָּנִי	הֵנָּה	הֵנָּה plur.
הֵם	הֵם	הֵן	הֵיכֶם	הֵמָּנוּ	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנָה	הֵמָּנִי	הֵנָּה	הֵנָּה work.
הֵן	הֵנָּה	הֵן	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנוּ	הֵנָּה	הֵמָּנָה	הֵמָּנִי	הֵנָּה	הֵנָּה plur.

See note in
Addenda Et
Corrigenda

FEMININE NOUNS. See p. 61.

(The Feminines of Adjectives and Participles are of these types.)

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִי	סְגֻלָּתָם	ִי	סְגֻלָּתְכֶם	סְגֻלָּתֵנוּ	סְגֻלָּתֶיהָ	סְגֻלָּתוֹ	סְגֻלָּתְךָ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלָּת	סְגֻלָּה ¹ treasure. סְגֻלֹּת plur.
ִי	סְגֻלָּתֵיהֶם	ִי	סְגֻלָּתֵיכֶם	סְגֻלָּתֵינוּ	סְגֻלָּתֶיהָ	סְגֻלָּתוֹ	סְגֻלָּתְךָ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלֹּת plur.	תּוֹרָה ¹ law. תּוֹרוֹת plur.
ִי	תּוֹרָתָם	ִי	תּוֹרָתְכֶם	תּוֹרָתֵנוּ	תּוֹרָתֶיהָ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרָת	שָׁנָה ² year. שָׁנוֹת plur.
ִי	תּוֹרָתֵיהֶם	ִי	תּוֹרָתֵיכֶם	תּוֹרָתֵנוּ	תּוֹרָתֶיהָ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	שָׁנָה ² year. שָׁנוֹת plur.	בְּרָכָה ² blessing. בְּרָכוֹת plur.
ִי	שָׁנָתָם	ִי	שָׁנָתְכֶם	שָׁנָתֵנוּ	שָׁנָתֶיהָ	שָׁנָתוֹ	שָׁנָתְךָ	שָׁנָתְךָ	שָׁנָתִי	בְּרָכָת	מַלְכָּה ³ queen. מַלְכוֹת plur.
ִי	שָׁנוֹתֵיהֶם	ִי	שָׁנוֹתֵיכֶם	שָׁנוֹתֵנוּ	שָׁנוֹתֶיהָ	שָׁנוֹתוֹ	שָׁנוֹתְךָ	שָׁנוֹתְךָ	שָׁנוֹתִי	בְּרָכוֹת	מַלְכָּת
ִי	בְּרָכָתָם	ִי	בְּרָכָתְכֶם	בְּרָכָתֵנוּ	בְּרָכָתֶיהָ	בְּרָכָתוֹ	בְּרָכָתְךָ	בְּרָכָתְךָ	בְּרָכָתִי	מַלְכָּת	מַלְכוֹת plur.
ִי	בְּרָכוֹתֵיהֶם	ִי	בְּרָכוֹתֵיכֶם	בְּרָכוֹתֵנוּ	בְּרָכוֹתֶיהָ	בְּרָכוֹתוֹ	בְּרָכוֹתְךָ	בְּרָכוֹתְךָ	בְּרָכוֹתִי	מַלְכוֹת	
ִי	מַלְכָּתָם	ִי	מַלְכָּתְכֶם	מַלְכָּתֵנוּ	מַלְכָּתֶיהָ	מַלְכָּתוֹ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכוֹת	
ִי	מַלְכָּתֵיהֶם	ִי	מַלְכָּתֵיכֶם	מַלְכָּתֵנוּ	מַלְכָּתֶיהָ	מַלְכָּתוֹ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכוֹת	

FEMININE NOUNS (*continued*).

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִי	נַעֲרָתָם	ִי	נַעֲרָתְכֶם	נַעֲרָתֵנוּ	נַעֲרָתֶיהָ	נַעֲרָתוֹ	נַעֲרָתְךָ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרָת	³ נַעֲרָה girl.
ִי	נַעֲרָתֵיהֶם	ִי	נַעֲרָתֵיכֶם	נַעֲרָתֵינוּ	נַעֲרָתֶיהָ	נַעֲרָתוֹ	נַעֲרָתְךָ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרָת	נַעֲרָת plur.
ִי	שִׁפְחָתָם	ִי	שִׁפְחָתְכֶם	שִׁפְחָתֵנוּ	שִׁפְחָתֶיהָ	שִׁפְחָתוֹ	שִׁפְחָתְךָ	שִׁפְחָתְךָ	שִׁפְחָתִי	שִׁפְחָת	שִׁפְחָה bondmaid.
ִי	שִׁפְחָתֵיהֶם	ִי	שִׁפְחָתֵיכֶם	שִׁפְחָתֵנוּ	שִׁפְחָתֶיהָ	שִׁפְחָתוֹ	שִׁפְחָתְךָ	שִׁפְחָתְךָ	שִׁפְחָתִי	שִׁפְחָת	שִׁפְחָה plur.
ִי	חֲכָמָתָם	ִי	חֲכָמָתְכֶם	חֲכָמָתֵנוּ	חֲכָמָתֶיהָ	חֲכָמָתוֹ	חֲכָמָתְךָ	חֲכָמָתְךָ	חֲכָמָתִי	חֲכָמָת	חֲכָמָה wisdom.
ִי	חֲכָמָתֵיהֶם	ִי	חֲכָמָתֵיכֶם	חֲכָמָתֵנוּ	חֲכָמָתֶיהָ	חֲכָמָתוֹ	חֲכָמָתְךָ	חֲכָמָתְךָ	חֲכָמָתִי	חֲכָמָת	חֲכָמָה plur.
ִי	עֲטָרָתָם	ִי	עֲטָרָתְכֶם	עֲטָרָתֵנוּ	עֲטָרָתֶיהָ	עֲטָרָתוֹ	עֲטָרָתְךָ	עֲטָרָתְךָ	עֲטָרָתִי	עֲטָרָת	⁴ עֲטָרָה crown.
ִי	עֲטָרָתֵיהֶם	ִי	עֲטָרָתֵיכֶם	עֲטָרָתֵנוּ	עֲטָרָתֶיהָ	עֲטָרָתוֹ	עֲטָרָתְךָ	עֲטָרָתְךָ	עֲטָרָתִי	עֲטָרָת	עֲטָרָה plur.
ִי	טַבַּעְתָּם	ִי	טַבַּעְתְּכֶם	טַבַּעְתֵּנוּ	טַבַּעְתֶּיהָ	טַבַּעְתּוֹ	טַבַּעְתְּךָ	טַבַּעְתְּךָ	טַבַּעְתִּי	טַבַּעְת	⁴ טַבַּעַת ring.
ִי	טַבַּעְתֵּיהֶם	ִי	טַבַּעְתֵּיכֶם	טַבַּעְתֵּנוּ	טַבַּעְתֶּיהָ	טַבַּעְתּוֹ	טַבַּעְתְּךָ	טַבַּעְתְּךָ	טַבַּעְתִּי	טַבַּעְת	טַבַּעַת plur.

¹ Immutable vowels before טַבַּעַת; see Decl. I, also dagheshed forms (Decl. 5).

² Mutable טַבַּעַת or טַבַּעַת before termination;

see Decl. 2, 3. ³ Nouns from segholates, Decl. 4. ⁴ Feminines terminating in טַבַּעַת (טַבַּעַת) or טַבַּעַת (טַבַּעַת). Most of these

nouns have in the abs. sing. a form in טַבַּעַת, as טַבַּעַת, טַבַּעַת, טַבַּעַת.

IRREGULAR NOUNS. See § 162.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִי	אֲבוֹתָם אֲבוֹתֵיהֶם	ִי	אֲבוֹתְכֶם אֲבוֹתֵיכֶם	אֲבוֹתֵנו אֲבוֹתֵינוּ	אֲבוֹתָהּ אֲבוֹתֵיהֶּ	אֲבוֹתָיו אֲבוֹתֵיהֶם	אֲבוֹתָי אֲבוֹתֵי	אֲבוֹתָי אֲבוֹתֵי	אֲבוֹתֵי אֲבוֹתֵי	אֲבוֹת	אָב אֲבוֹת plur.
	אֲחֵיהֶם אֲחֵיהֶם	ִי	אֲחֵיכֶם אֲחֵיכֶם	אֲחֵינוּ אֲחֵינוּ	אֲחֵיהָ אֲחֵיהֶּ	אֲחֵיו אֲחֵיהֶם	אֲחֵי אֲחֵי	אֲחֵי אֲחֵי	אֲחֵי אֲחֵי	אֲחֵי	אָח אֲחֵים plur.
	אֲחֹתָם אֲחֹתֵיהֶם		אֲחֹתְכֶם אֲחֹתֵיכֶם	אֲחֹתֵנו אֲחֹתֵנוּ	אֲחֹתָהּ אֲחֹתֵיהֶּ	אֲחֹתוֹ אֲחֹתֵיהֶם	אֲחֹתָי אֲחֹתֵי	אֲחֹתָי אֲחֹתֵי	אֲחֹתֵי אֲחֹתֵי	אֲחֹת	אֲחֹת אֲחֹת plur.
	בָּנוֹתֵיהֶם בָּנוֹתֵיהֶם		בָּנוֹתְכֶם בָּנוֹתֵיכֶם	בָּנוֹתֵנו בָּנוֹתֵנוּ	בָּנוֹתָהּ בָּנוֹתֵיהֶּ	בָּנוֹתָיו בָּנוֹתֵיהֶם	בָּנוֹתָי בָּנוֹתֵי	בָּנוֹתָי בָּנוֹתֵי	בָּנוֹתֵי בָּנוֹתֵי	בָּנוֹת	בַּת בָּנוֹת plur.
	פִּיהֶם		פִּיכֶם	פִּינוּ	פִּיהָ פִּיהֶּ	פִּיו פִּיהֶם	פִּי פִּי	פִּי פִּי	פִּי פִּי	פִּי	פֶּה פִּי plur.
						לְשׁוֹן, לְשׁוֹנוֹ				לְשׁוֹן	לֶמֶץ לְשׁוֹן plur.

VOCABULARIES.

I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of *qal*. Of Verbs found only in other conjugations, the *qal* pointing is omitted. Conjugations regular in meaning (*e.g.*, *niph.* as passive, *hiph.* as causative) are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form : especially in nouns derived from verbs "ע" (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked * are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

א

אָב *m.* (see p. 62) father.

אָבַד *to perish*; *piel* and *hiph.* *to destroy*.

אָבְדוֹן *m.* ('Abaddon'); destruction.

אָבָה *impf.* יֵאָבָה *to be willing, desirous*; mostly with negatives.

אָבִיוֹן *adj.* (אָבָה) poor, miserable.

אָבַל *to languish, lament*; *hiph.* *to grieve, mourn*.

אָבֶן *f.* stone, rock, precious stone.

אָבֶרָה *f.* wing, feather.

אָנָם *m.* pool, const. of אָנָם (מִים) understood).

אָרַג *to gather, lay up provision*.

אָרֹן *m.* lord, whence אֲרֹנִי the Lord.

אָרַם *to be red*; *pual* *to be dyed red*.

אָדָם *m.* a man, man (*generic and collective*); *pr. n.* Adam.

אִישׁ הָאָדָמָה *f.* ground, earth, אִישׁ הָאָדָמָה a husbandman.

אָהַב or אָהֵב *impf.* א, *to love*.

אָהָבָה *f.* love.

אָהָה ah! alas!

אָהַל *to pitch a tent*; *piel fut.* יִהְיֶה.

אָהָל *m.* tent, tabernacle.

אוּ אוּ... אוּ *conj.* or; אוּ... אוּ whether... or.

אֲוִי *interj.* alas! woe to!

אָוִיל *m.* fool, impious man.

אָוִילִי *adv.* perhaps.

אור to shine, be enlightened; *niph.*
(*impf.* **יֵאָר**) to become bright;
hiph. to enlighten.

אור *m.* light.

אָן *adv.* then.

אָזר *m.* girdle, fetters.

און *hiph.* **הֶאֱזִין** to give ear.

אָן *f.* **אֶזְנִים** ear.

אָח *m.* (see p. 272) brother.

אָחַד *num. m.* one, *fem.* **אֶחָת**; see
p. 134: sometimes equivalent to the
indefinite article (**אֶחָד**).

אָחַז to take hold of (**בָּ**); *niph.* to
take possession, be caught.

אֲחֵר *m.* **אֲחֵרֶת** *f. adj.* other.

אֲחֵר ('hinder part') *as adv.* after-
wards, after: *plur. const.* **אֲחֵרִי**
prep. after.

אֲחֵרִית *f.* the latter time (of one's
life, or of the world).

אֵי, **אֵינָה** *adv. interrog.* where? See
§ 272, 1. ***מֵאֵינָה** whence?

אֵיב to hate; *ptc.* **אֵוִיב** enemy.

אֵיבָה *f.* enmity.

אֵיבָה *f.* vulture, falcon.

אֵיךְ *adv. interrog.* how?

אֵיל *m.* (*const.* **אֵיל**, *pl.* **אֵילִים**) a ram.

אֵילָה *f.* a hind, female antelope.

אֵימָה *f.* fear, terror.

אֵין *adv.* not (see p. 142). With
suffixes: I (would) not, etc.

אֵיפָה or **אֵפָה** *f.* ephah, a corn
measure.

אֵישׁ (see p. 62) man, husband,
every one: **אֵישׁ . . . אֵישׁ** one . . .
another.

אֵף *adv.* also, only, surely, yet.

אָכַל *impf. A and E*, to eat; *hiph.* to
give to eat, to feed with (*two accs.*
or *acc. and מֶן*).

אָכַל *m.* food.

אָכֵן *adv.* truly, certainly.

אֵל *adv.* not; see p. 141.

אֵל or **אֶל-ל** *prep.* to, unto.

אֵל, **אֵלֶּה** *demonst. pron. pl.* these. See
§ 183.

אֵל ('mighty one') God; **אֱלִים**
mighty ones.

***אֶלְא** but ('sondern'), except.

אֱלֹהִים God.

אֱלֹהִים God, sometimes gods. See
§ 287 a.

אֵילָן or **אֵלֹן**, ***אֵילָן** *m.* a tree (oak or
terebinth).

אֵלִים *adj.* dumb.

אֵלְמוֹנִי *m.* (with **פִּלְנִי**) such a one.

אֵלֶּף *m.* a thousand, *pl.* **אֶלְפִים**.

אֵם *f.* (see p. 62) mother.

אֵם *part.* if; see p. 144.

אֵמָה *f.* maid-servant, handmaid.

אֵמָה *f.* cubit.

אֵמוּנָה *f.* faith, faithfulness, faith-
ful adherence to.

אָמַן to be or to make firm, trust-
worthy; *ptc.* **אָמֵן** foster-father;
in f. **אֵמֶנֶת** nurse; *niph.* to be
secure, faithful, such as can be
depended on; *hiph.* to trust,
believe.

אָמֵן Amen, **אֵמֶנֶה** *adv.* certainly,
verily.

אָמַץ *impf. A*, to be powerful, coura-
geous; *piel, hiph.* to strengthen.

אָמַר *impf. A and E*, to say. See
§ 246 c. Citations from O.T. are in-
troduced in later Hebrew by ***שֶׁנֶּאֱמַר**
'as it was said' (*niph.*).

אִמְרָה *f.* word, discourse.

אִמְרָה *f.* (with suffix **אִמְרָתוֹ**) truth;
***אִמְרָתִית** *adj.* true.

אָן, אָנָה *interrog. adv.* where?

אָנִישׁ *m.* man ('homo'). See אִישׁ.

אָנָה *niph.* to sigh; with עַל.

אָנָה *f.* sighing.

אֲנִי, אַנְחֵנוּ *pers. pron.* I; plur. אֲנֵנוּ *we.*

אֲנִיָּה *f.* ship; אֲנִי *m.* fleet.

אָנָּה to be angry (*lit.* 'to snort').

אָנָּה to cry out from pain; *niph.* to lament.

אָסַף to collect, gather.

אָסַר to bind, yoke.

אָף *m.* (5) nose; dual אֶפְיִם nostrils; generally met. anger.

אָף *part.* also, even. אָף כִּי is it so, that . . . ?

אֶפְרוֹחַ *m.* the young (of birds), a nestling.

אָרַב to lie in wait (עַל against).

אַרְבַּעַת *f.* אַרְבַּעַת *m. num.* four, אַרְבַּעִים forty; see p. 134.

אַרְגָּמָן *f.* purple.

אָרַח to pluck.

אֶרֶן and אֶרֶן *c.* ark (of the Covenant);

אֶרֶן *m.* cedar. [אֶרֶן with *def. art.*

אֶרֶץ *f.* way, path.

אֶרֶץ and אֶרֶץ *m.* lion.

אָרַךְ *impf. A.* to be long; *hiph.* to prolong; with אָף to be long-suffering.

אָרַךְ *m.* long; אָרַךְ אֶפְיִם long-suffering.

אַרָם *f.* Aram, Syria; נְהַרִים אַרָם ('Aram of the two rivers') Mesopotamia.

אָרֶץ *c.* earth, world, land; with *art.*

הָאָרֶץ.

אָרַר *impf.* יָאֵר to curse.

אֵשׁ *c.* (5) fire.

אִשָּׁה *f.* (see p. 62) woman, wife.

אָשַׁר to be straight, hence to prosper;

piel to make straight, pronounce happy, congratulate.

אִשְׁרֵי *m. only in plur. const.* אִשְׁרֵי

Oh the happiness of! blessed is, art, are, etc.

אִשְׁרֵי *indecl. rel.* who, which. See pp. 72, 144, 161.

אֵת, אֶת- *mark of the acc.* For its use with personal pronouns, see paradigm, p. 68.

אֵת, אֶת- *prep.* with. When a prefix, the ת is doubled. See § 182, p. 69.

אַתָּה *m.* אַתָּה *f.* 2 *pers. pron.* thou; plur. אַתֶּם *m.* אַתֶּן *f.* ye.

אֶתְמוּל *adv.* yesterday. See תְּמוּל.

ב

בְּ *prep. prefix* in, of place or time; by, of the instrument. With *inf.* of verbs it often has the sense of when; see p. 143.

בָּאָר to burn, consume.

בְּאִשִּׁים *m. pl.* worthless, wild (grapes).

בָּגַד to dissemble, transgress.

בִּגְדֵי *m.* garment.

[בֵּר] *m.* (5) solitude; *adverbial*, with לְ alone or *prep.* beside; often with *pron. affixes.* See p. 141, n. 2.

בֵּר *m.* (5) branch, limb (*i. e.* 'a separate part'). *Plur. only.*

בְּהֵמָה *f.* beast, cattle (*sing.* often used collectively).

בּוֹא to come, enter; *hiph.* הֵבִיא to cause to enter, to bring.

בּוֹז, also בָּזָה to despise, spurn.

בִּין and בֵּין (see § 250) to discern, understand; *niph. ptc.* נִבּוֹן discreet, prudent; *hiph.* to be wise, skilful, understanding.

בּוֹשׁ to be ashamed; *hiph.* to put to shame.

בָּחוּר *m.* a youth.

בָּחַן *to try, put to the test.*

בָּחַר *to choose (acc. or בָּ).*

בָּטַח *to trust; (לְ, בְ) hiph. to certify, declare.*

בָּטַל *to cease; *בָּטֵל adj. useless.*

בִּינָה *f.* understanding, prudence.

בֵּית *m.* (*const.* בֵּית, *see p. 62*) house, abode. *Frequent in the names of places. Pl.* בֵּתִים.

בָּכָא *m.* weeping; (*also mulberry trees*) *as pr. n.* Baca.

בָּכָה *to weep, mourn.*

בְּכוֹר *m.* firstborn.

בְּכוֹרָה *f.* birthright.

בָּכִי *m.* weeping, trickling.

בֹּל *or בְּלִי* ('loss') *as prep.* without; *as adv.* not; *with suffixes* לְבִלִי, לְבִלִי *for lack of, so that not.*

בָּלָה *to be worn out, ruined.*

בִּלְעָדֵי *prep. (plur. const. form with suffix) without, separate from.*

בִּלְתִּי *adv.* besides, except, not.

בָּמָה *f. in pl.* high places.

בִּמָּה *adv.* wherefore? why?

בֶּן *m.* (*const.* בֶּן, *see p. 62*) son; 'a son of . . . years' = so many years old.

בָּנָה *to build.*

בְּעַד *prep.* about, within, after, behind; *often with suffixes.*

בָּעַל *m.* lord, possessor, husband.

בָּעַר *to burn; piel to consume, put away, burn up.*

בָּקַע *to cleave; niph. to break forth; piel to divide, rend.*

בָּקַר *piel to search, enquire.*

בֹּקֶר *m.* (*pl.* בֹּקְרִים) morning.

בָּקָר *c.* ox, bullock, herd (*collective*).

בָּקַשׁ *piel* בָּקַשׁ *to seek, entreat.*

בָּר *adj.* (5) (*fem.* בָּרָה) pure.

בָּרָא *to create, make, fashion.*

בְּרוֹן *m.* (*quadrlit.*) iron.

בְּרִית *f.* covenant.

בָּרַךְ *to kneel; qal pass. ptc.* blessed.

Generally piel בָּרַךְ *to bless, to pronounce blessed*

בָּרָךְ *f.* (4) *dual* בְּרָכִים *knee.*

בְּרָכָה *f.* blessing.

בָּרַר *to choose, separate; ptc. pass.* pure, select; *niph.* *to be pure; ptc.* נָבַר *pure.*

בִּשַׁר *piel to announce; εὐαγγελίζειν.*

בִּשָּׁר *m.* flesh, body.

בֵּת *f.* (*pl.* בֵּתוֹת, *see p. 272*) daughter.

בְּתָה *f.* desolation.

בְּתוּלָה *f.* virgin.

בְּתוֹךְ (*as prep.* from תוֹךְ) *in the midst of.*

ג

גָּאֵל *to redeem, avenge; ptc.* גֹּאֵל *redeemer, hence near kinsman (one who has the right to redeem).*

גְּאֻלָּה *f.* relationship, right of redemption, redemption.

גָּבַהּ *to be lifted up, haughty; hiph.* *to exalt.*

גָּבִיחַ *adj.* high, proud.

גְּבוּל *m.* border, coast.

גִּבּוֹר *adj.* mighty.

גְּבוּרָה *f.* power.

גְּבִישׁ *m.* ('ice') crystal.

גִּבְעָה *f.* hill; *pr. n.* Gibeah.

גָּבַר *and גִּבַּר impf. A, to be powerful; piel to make strong.*

גִּבּוֹר *m.* man ('vir').

גִּדּוּר *m.* troop, detachment (of an army).

גָּדוֹל *adj.* great.

גָּדַל *and* גִּדַּל *impf. A*, to be great, grow up; *piel* to make great; *hiph.* to become great.

גְּדֻלָּה *f.* greatness, majesty.

גָּדַף *piel* גִּדַּף to reproach, blaspheme.

גֶּר *m.*, also גִּרָה *f.* wall, fence, hedge.

גוּיָה *f.* body.

גוֹיִם *m.* (*pl. of* גוֹי) peoples, nations.

גוּל or גִּיל to rejoice.

גוּר to sojourn, dwell.

גוּרָל *m.* lot.

גָּזַל to cut off, take away.

גֵּיא *c.* (*const.* גֵּיא) valley.

גָּלָה to lay bare, uncover: *with* אָזַן to 'uncover the ear,' disclose: also to migrate, go into exile: *hiph.* to carry into exile.

גָּלַח *piel, hithp.* to shave.

גָּלַל to roll, roll upon, commit to.

גַּם *adv.* also, moreover.

גִּמְאָה *m.* bulrush (the papyrus).

גִּמְוֵל *m.* desert, recompense.

*גִּמְלוּת *f.* recompense, gratitude.

גָּמַל to repay, recompense.

גִּמְלָה *c.* (5) camel.

גָּמַר to finish, fail.

גֶּן *c.* (5) garden.

גָּנַב to steal (*see p.* 194, *note on Job* iv. 12).

גָּעַר *impf. A*, to reprove, rebuke.

גִּעְרָה *f.* (*const.* גִּעְרַת) rebuke.

גֶּפֶן *c.* vine.

גִּפְרִי *m.* name of a tree; perhaps the cypress.

גֵּר *m.* stranger, sojourner.

גִּרְוֹן *m.* axe.

גֶּרֶן *f.* threshing-floor.

*גֶּרֶן occasion.

גָּרַשׁ to cast out; *piel* to expel.

גָּשַׁת (*with suffix* גִּשְׁתוֹ) *inf. const. of* גָּשׁ to touch.

ד

דְּבָה *f.* report, slander.

דְּבוּרָה *f.* bee.

דָּבַק, also דָּבַק *impf. A*, adhere to (בְּ), abide with (עִם).

דָּבַר to speak, promise, command; almost solely in *piel*.

דָּבָר *m.* (2) word, matter, thing; עַל-דָּבָר in respect of, concerning.

דְּבַשׁ *m.* honey.

דָּג *m.* (*pl.* דָּגִים) fish.

דוּד *m.* beloved, uncle.

דָּוַן and דִּין to judge, contend.

דוּר to dwell.

דוּר or דֶּר *m.* (1) generation.

דָּחַק to press on; *ptc.* דֹּחֵק oppressor.

דִּין *m.* judgment.

דָּכָא *piel* to crush.

דָּל *adj.* (*pl.* דָּלִים) poor.

דָּלַג *qal and piel* to leap.

דָּלַל to move to and fro, hang loose; *niph.* to be wasted.

דֶּלֶת *f.* (4) (*dual* דֶּלֶתַיִם) door, gate.

דָּם *m.* blood, *pl.* דָּמַיִם bloodshed.

דָּמָה to resemble; *ptc.* דָּמָה like.

דָּמָה to be still.

דִּמְמָה *f.* silence.

דַּעַת *f.* (*inf. const. of* יָדַע *as noun*) knowledge.

דָּקַר to pierce.

דְּרוֹר *c.* a swallow.

דָּרַךְ to tread; *hiph.* to lead, guide.

דֶּרֶךְ *c.* way, mode of life.

דָּרַשׁ to enquire, seek, demand.
 דָּשָׂא to spring (as grass); *hiph.* to
 yield grass.
 דֶּשֶׂא *m.* tender grass.
 דָּשֵׁן to be fat; *piel* to anoint.

ה

ה (ה, ה) the; definite Article as prefix;
 see §§ 101-105.

הִ interrogative prefix; see § 142.

הָהָה to murmur, meditate.

הִנּוּן *m.* meditation.

הֶדֶם *m.* footstool.

הֶדֶר *m.* הֶדְרָה *f.* majesty, splendour,
 stateliness.

הוּא 3 pers. pron. *m.* he, it; often used
 as demonstr., also in place of copula,
 § 276 a.

הוּי *interj.* alas! woe to!

הוּם to disturb, excite.

הוֹן *m.* wealth, value.

* הִזָּאָה *f.* (הִזָּה *hiph.*) sprinkling.

הִיא 3 pers. pron. *f.* she, it; often
 demonstr.

הִיָּה to be; see § 254.

הֵיכָל *m.* temple, palace.

הֵלֵךְ *f.* step.

הֵלֵךְ *inf. const.* לָכֶת; *impf.* יֵלֵךְ to
 go, walk; *hiph.* to lead; *hithp.*
 to go about; *fig.* to live.

הִלַּל (to shine) *piel* to praise; *hiph.*
 to shine forth.

הֵלֶם *adv.* hither.

הֵם 3 pers. pron. *m. pl.*; הֵן
 הֵנָּה *f.* they, them; often demonstr.,
 with or without art., these. See p. 71.

הִמָּה to sound.

הִמּוֹן *m.* abundance, multitude.

הוּ, הִנֵּה, הִנֵּה, *interj.* lo, be-
 hold. See p. 145.

הֵנָּה *adv.* here, hither.

הֵם. *Interjection, in pause* הֵם
 hush!

הִפָּךְ to turn up, subvert, ruin.

הַר *m. pl.* הָרִים mountain.

הַרְבֵּה *inf. hiph. of* רָבָה *as adv.* much,
 very much.

הָרַג to slay.

הִרְיוֹן *m.* conception.

* הִשְׁתַּעֲפָה *hithp.* to narrate, tell.

ו

ו, ו, ו, *conj.* and; see §§ 105 (p. 46),
 228 Obs. 2, 298.

ז

זֹאת demonstr. pron. *fem.* this, that,
 she; see § 183. Rarely זֶה.

זֶבַח *m.* sacrifice.

זָר *adj. (pl. זָרִים)* proud, presump-
 tuous (sins, or men; see note,
 p. 187, Ps. xix. 14).

זֶה demonstr. pron. *m.* (זֶה, זֶה *c.*) this,
 that, he; see § 183. (Pl. זֵאלָה.)

זָהָב *m.* gold.

זָהָר *hiph.* הִזְהִיר to shine, warn;
niph. to be warned, admonished.

זָהָר *m.* brightness.

* זָוַן to abound, be rich.

זֹלָה *prep.* besides.

[זָר] to be strange; *ptc.* זָר a stranger.

זָיָה *m.* animal; see § 310, note on
 ver. 14 (or perhaps 'abundance').

זֵית *m.* (const. זֵית) olive.

זָכָה or זָכָה to be clean, pure.

זִכְכִּית *f.* crystal, glass.

* זִכּוּת purity, worth (זָכָה).

זָכַר to remember; *hiph.* to make
 mention of, celebrate, praise.

זָמַם to consider, determine.

זָמַר to prune; *niph.* to be pruned;
piel to sing praises.

זַעַק *impf. A*, to cry out. See צַעַק.

זָקֵן *impf. A*, to be old; *hiph.* to grow old.

זָקֵן *adj.* old; *as subst.* elder.

זָקְנָה *f.* old age.

זָקַק to refine.

זָרָה to winnow, scatter, spread, disperse.

זְרוּעַ *c.* (*pl.* זְרוֹעִים or זְרוֹת) arm, power.

זָרַע *impf. A*, to sow, plant.

זָרַע *m.* seed, posterity.

ח

חָבֵא *niph.* נִחְבֵּא to be concealed, to hide oneself; *hiph.* to hide.

*חֲבָה *f.* age.

חָבַט to beat, thresh.

חָבֵל *m.* measuring-line, allotment.

חָבֵר *m.* companion.

חָבַשׁ to bind up; *piel* to restrain.

חָגַר to attire, gird.

חָדַל *impf. A*, to cease, forbear.

חָדָשׁ *adj.* new.

חֹדֶשׁ *m.* (4) new moon, month.

חֹב *m.* (*pl.* חֹבוֹת) debt.

חֹב *piel* חָיַב to be indebted: hence *חַיֵּב debtor.

חֹה *piel* חָהָה to utter, tell.

חַוָּה *pr. n.* Eve.

חָוָה, חָוִל to be in anguish, travail, to shake; *hiph.* to cause to tremble; *pilel, intensive of qal* to dance, to bring forth young.

חֹמֶה *f.* wall, *esp. of city.*

חֹיץ *m.* (*pl.* חֹצוֹת) open space: *as adv.* without, abroad. מִחוּץ outside, *antithetic to* מִבֵּית.

חֹרֶף *adj.* free, noble. *Plur. only.*

חָזָה to see, see visions; *ptc.* חֹזֶה seer.

חֲזִיוֹן (*const.* חֲזִיוֹן) *m.* (*pl.* חֲזִוֹת) vision.

חֲזִיז *m.* flash, lightning.

חֲזִיר *m.* swine, wild boar.

חָזַק *impf. A*, to be strong; *piel* to strengthen; *hiph.* to take hold of (כָּ), strengthen, seize, claim.

*חָזַר to turn.

חָטָא *impf.* יִחַטֵּא to transgress, sin.

חַטָּא *m.* sin.

חֲטָה *f.* (*pl.* חֲטָיִים) wheat.

חָיָה to live, חַי living, the Living One: *in adjurations, see p. 128, n. 5*; *piel* חָיָה to quicken, revive.

חַיָּה *f.* life, living thing, animal, *often collective.*

חַיִּים *m. plur.* life, *as a state, or duration.*

חֵיל (*const.* חֵיל) *m.* strength, power, wealth, virtue.

חֵיק *m.* bosom.

חָכַם *impf.* יִחְכֹּם to be intelligent, wise; *piel and hiph.* to make wise, teach.

חָכָם *adj.* wise, skilful.

חֲכָמָה *f.* wisdom.

חֲלָר *m.* the world (*aión*).

חָלָה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.

חֲלוֹם *m.* dream.

חֲלָי *m.* weakness, disease.

חֲלִילָה *interj.* far be it from (לֵּל).

חָלַל to pierce, wound; *niph. and piel* to profane; *hiph.* חָלַל to begin.

חֲלֵם to dream.

חָלַף to pass, change; חֲלִיפָה *f.* removal.

חָלַץ to loose, set free, arm for battle; *piel* to deliver (מָן).
 חָלַק to apportion, divide; *piel* to distribute.
 חֶלֶק *m.* חֶלְקָה *f.* portion, field.
 חָמַד to desire, covet; *niph. ptc.* נִחְמָד desirable.
 חֶמֶה *f.* heat, wrath.
 חָמוּת mother-in-law.
 חָמַל to spare, bear with.
 חֶמֶץ *m.* vinegar.
 חָמָר mire, clay.
 חָמִישׁ *f.* חֲמִשָּׁה *m. num.* five; חֲמִשִּׁים fifty; see p. 134.
 חֵן *m.* (5) favour, grace.
 חָנָה to encamp.
 חָנַן to be favourable, gracious.
 חֶסֶד *m.* favour, mercy.
 חָסָה to trust, confide in.
 חָסַר *impf. A*, to want, be in need; *piel* to cause to lack.
 חֶפֶה *f.* bridal chamber.
 חָפֵץ (*impf. A and o*) to delight in, (בְּ, לְ) desire, prefer.
 חֶפֶץ *m.* pleasure, desire, delight.
 חֵץ *m.* (5) arrow.
 חָצַב and חָצַב to cut, hew out.
 חָצָה to divide, halve.
 חָצִי in pause חָצִי *m.* portion, half.
 חָצִיר, חָצִיר *c.* (pl. חֵים or חֵות) enclosure, threshing-floor, court.
 חֹק *m.* (5), pl. חֻקִּים statute, law.
 חָקַר to search, investigate.
 חָרַב and חָרַב *impf. A*, to be dry, waste, desolate.
 חֶרֶב *f.* sword.
 חָרַד *impf. A*, to be fearful, tremble.
 חָרָה to be hot, angry.

חָרַף *impf. A*, to reproach, defy.
 חָרְפָה *f.* reproach, reviling.
 חָרַר *m.* (pl. חֲרָרִים) parched place.
 חָרַשׁ to plough, engrave, fabricate; *ptc.* חָרִישׁ artificer.
 חָרַשׁ *impf. A*, to be silent (deaf or dumb); *hiph.* to keep silence: hence חָרִישׁ *adj.* deaf.
 חָשַׁב *impf.* יִחְשַׁב to think, reckon, devise; *piel* to impute.
 חָשַׁךְ to be dark; *hiph.* to darken.
 חֹשֶׁךְ *m.* darkness.
 חָשַׁף to strip off, make bare.
 חָתָן *m.* bridegroom, son-in-law.
 חָתַת *qal and niph.* to be broken, affrighted.

ט

טָבַל to dip, plunge; *to baptize; *niph.* to be baptized.
 טָהוֹר *adj.* clean, pure.
 טָהַר *impf. A*, to be clean; *piel* to cleanse.
 טְהָרָה *f.* purity, cleansing, expiation.
 טוֹב *adj.* good; *subst. m.* goodness.
 טוֹל *hiph.* to cast out; *hoph.* יוֹטֵל to be cast down or out, laid down (as the dead).
 טָמֵא *adj.* impure, unholy.
 טָעַם to taste, perceive.
 טָרַם (*properly subst. m.*) expectation, prospect: generally as *adv.* before that, not yet.
 טָרַח *impf. A or o*, to tear, wound.
 טָרֶף *m.* prey, provision.
 טָרַף *m.* leaf (*plucked off*).

יָאֹר *m.* river, especially the Nile.
 יְבִמָּה *f.* sister-in-law.
 יָבֵשׁ *impf. A*, to become dry; *piel* and *hiph.* to dry up.
 יְגִיעָה *f.* labour, weariness.
 יָנַע *impf. A*, to labour, be weary; *piel* and *hiph.* to fatigue.
 יָנַח to fear, be afraid of (*acc.*).
 יָד *c.* (dual יָדַי, *const.* יָדַי) hand: often with prepositions, as בְּיָד by means of, לִיד near to, etc.
 יָדָה to put forth; *spec. hiph.* הוֹדָה to recount, celebrate, praise.
 יָדִיד *adj.* beloved.
 יָדַע to know; *impf.* יָדַע, *inf. const.* נֹדַע knowledge; *niph. ptc.* נֹדַע known, illustrious; *pual ptc.* מֵיָדַע acquaintance, kinsman; *hiph.* to let (one) know, inform, tell.
 יָהַב to allow, appoint; *in imperat.* give, ascribe; also Go to! come on!
 יְהוּדִי *m.* Jew.
 יוֹם *m.* (pl. יָמִים; see p. 62) day: יוֹמָם adverbial by day.
 יוֹנָה *f.* (pl. דֹּיִם) dove; *pr. n.* Jonah.
 יָחַל *piel* and *hiph.* (הוֹחִיל) to expect, hope, wait (לְ for).
 יָטַב *impf. A*, to be happy, merry, to be well with (לְ); *hiph.* הִיטִיב to do good; *inf. abs. as adv.* diligently.
 יַיִן *m.* (4) (*const.* יַיִן) wine.
 יָכַח *hiph.* to reprove, chastise.
 יָכַל *impf.* יוֹכַל to be able, equal to (לְ).
 יָלַד *impf.* יֵלֵד to bring forth; *hiph.* הוֹלִיד to beget.
 יָלֵד *m.* child, lad.
 יָלַף, see הָלַף.

יָם *m.* (*const.* יָם or יַם) sea; hence the West (the direction of the Great Sea).
 יָמִין *m.* the right (hand); hence the South (the right to those looking eastward from Palestine).
 יָנַק to give suck; *ptc.* יוֹנֵק suckling, sucker; *hiph.* הִינִיק.
 יָסַד to found, establish.
 יָסוֹד *m.* foundation.
 * יָסוּר *m.* chastisement (יָסַר).
 יָסַף *impf. E*, to add: often with adverbial force to denote repetition, as 'he added to come' = he came again.
 יָסַר *impf. A*, to chastise, correct.
 יָעַל *hiph.* הוֹעִיל to profit, be advantageous to.
 יָעַף *impf.* יֵעֵף to be wearied.
 יָעַץ *impf.* יֵעֵץ to counsel, purpose; *ptc.* יוֹעֵץ counsellor.
 יָעַר *m.* forest, thicket.
 יָפָה *adj.* fair, beautiful.
 יָפִי *m.* (*in pause* יָפִי) beauty.
 יָצָא *impf.* יֵצֵא, *inf. const.* צֵאת to go forth (מֵן whence, לָּ whither); *hiph.* הוֹצִיא to bring forth.
 יָצַק *impf.* יֵצֵק to pour out.
 יָצַר *impf. E*, to form, mould; *ptc.* יוֹצֵר moulder, Maker.
 יָקַב *m.* wine-press, wine-vat.
 יָקַץ *impf. A*, to awake. See קִיץ.
 יָקָר *adj.* precious.
 יָרָא *impf.* יֵרָא to fear; *niph. ptc.* נֹרָא terrible; *piel* יִרָא to alarm.
 יָרָא *m. const.* יָרָא fearing.
 יָרַד *impf.* יֵרַד to descend; *hiph.* הוֹרִיד to let down, bring down.
 יָרְדֵּן ('descender') the river Jordan.

הִרְה to cast out, give forth; *hiph.* הִרְה to teach; *ptc.* מוֹרֶה teacher; *niph.* תִּרְה to be pierced. Hence תִּרְה law.

יְרוּשָׁה or יִרְשָׁה *f.* possession.

יָרַח *m.* the moon.

יָרַשׁ *impf. A.* to inherit, possess; *ptc.* יוֹרֵשׁ heir.

יֵשׁ particle equivalent to *subst.* verb it is, there is, etc.; often with suffixes; also with לְ of possession, as יֵשׁ לוֹ he has. See § 276 d.

יָשַׁב *impf.* יֹשֵׁב to sit, dwell.

*יִשְׁבֵּי sedateness, quietude (יִשְׁבֵּי).

יִשׁוּעָה *f.* help, deliverance, salvation.

יָשַׁן *impf. A.* to sleep, slumber.

יָשַׁע to save; *hiph.* הוֹשִׁיעַ to deliver (יֵשׁוּעַ JESUS).

יִשְׁעָ *m.* deliverance, salvation.

יָשַׁר *impf. A.* (יִישַׁר) to go forward, i.e. in a straight course; *piel* to direct, make straight.

יָשָׁר *adj.* right, upright.

יָשֵׁשׁ *m.* aged person.

יָתוֹם *m.* orphan.

יָתַר to remain; *ptc.* יוֹתֵר exceeding; *niph. ptc.* נוֹתֵר residual.

יָתֵר *m.* residue, excellence.

יָתָר *m.* cord, string (?tent-cord).

כ

כִּ, כַּ as a prefixed particle as, like; with words of number about; with *infin.* when; כִּ...כִּ (rarely כִּ...כִּ) in comparisons as...so.

כָּבֵד and כִּבְּד *impf. A.* to be heavy, weighty, rich; *niph.* to be honoured, glorified; *piel* to honour.

כָּבֵד *adj.* heavy, grievous.

כָּבַח to be quenched, extinguished.

כְּבוֹד *m.* honour, glory.

כֶּבֶשׂ *m.* lamb. Also כֶּשֶׁב.

כֵּר *f.* (5) jar, pitcher.

כֹּה *part.* thus, here, hither, now.

כָּהֵן *piel* to officiate as priest.

כֹּהֵן priest; with גָּדוֹל high priest.

כֹּהֵנָה *f.* priesthood.

כֹּחַ *m.* strength.

כּוֹכַב *m.* star, constellation.

כּוֹל to comprehend; *pilp.* to nourish, contain; *hiph.* הִכִּיל to contain, sustain.

כָּוֵן to set in order; *niph. ptc.* נִכּוֹן firm; *hiph.* to establish; **piel ptc.*

מְכַבֵּן confirming.

כּוֹס *f.* cup.

כָּחַשׁ to be wanting, fail, deceive.

כִּי *part.* for, because, if; כִּי אִם except, but, only.

כָּל, כֹּל all, the whole; see § 295.

כָּלָב *m.* dog; *pr. n.* Caleb.

כָּלָה to be finished, fail, faint; *piel* to finish, fulfil, consume.

כֵּל *m.* vessel, instrument, jewel.

כָּלַם *niph.* to be ashamed; *hiph.*

הִכְלִים to shame, reproach.

כֵּן *part.* thus, so (see כִּ); with prefixes,

לָכֵן therefore, עֲלֵכֵן because of.

כֶּנֶה perhaps stock; see note, p. 192 (Ps. lxxx. 16).

כַּנּוֹר *m.* harp.

*כְּנִסָּת *f.* synagogue, from כָּנַס to collect, Esther iv. 16.

כָּנַע *niph.* to humble oneself, submit.

כַּנָּף *c.* (כְּנָפַיִם) wing (as of a bird), skirt (as of a garment).

כִּסֵּא *m.* (pl. יְאוֹת) throne.

כָּסָה *qal and piel* to cover, conceal; *pual* to be covered.

כָּסַח to cut down ; *ptc. pass.* כָּסוּחַ.
כָּסִיל *m.* fool.
כָּסַף to desire, long after (לְ).
כָּסָף *m.* silver, money.
כַּעַס *m.* anger, grief.
כַּעַת *adv.* (עַת) now.
כַּף *f.* (5) (כַּפַּיִם) palm of the hand, sole, scale (of a balance).
כַּפּוֹר *m.* covered cup, vessel, hoarfrost.
כָּפַר to cover, expiate.
כָּרֶם *c.* vineyard.
כָּרֵם *m.* (*prop. ptc.*) a vinedresser.
כָּרַס (quadrilit.) to ravage.
כָּרַע to bow, crouch ; *hiph.* to depress, subdue.
כָּרַת to cut off ; *with* כְּרִית to execute a covenant ; *niph.* to fail.
כָּשַׁל to stumble ; *ptc.* כּוֹשֵׁל weary, feeble.
כָּתַב to write, engrave.
כָּתַת to break in pieces, destroy.

ל

לְ *prep. pref.* to, at, in order to. See §§ 273, 289 c.
לֹא, לוֹא not ; see p. 141.
לֵב, לִבָּב *m.* (const. לִבָּב ; *pl.* לְבוֹת, לְבוֹבוֹת) heart.
לִבָּב *niph.* to take heart, be bold or daring.
לְבַד alone ; generally with suffixes ; see בַּד, and p. 141.
לְבוּשׁ *m.* clothing, a garment.
לָבֵן *adj.* white ; *pr. n.* Laban.
לְבָנוֹן *pr. n.* (generally with art.) the 'White Mountain,' Lebanon.
לָבַשׁ and לָבַשׁ *impf. A,* to put on clothing ; *hiph.* to clothe. See § 277 c.
לָהֶבֶת *f.* a flame.

לוּ *part. if,* Oh that ; לוֹלֵא (*where* לֹא represents לוֹא) unless.
לוֹחַ to borrow ; *niph.* to join ; **piel* to accompany ; *hiph.* to lend.
לוֹן and לוֹן to pass the night, lodge ; *niph.* נָלוֹן, *impf.* יָלוֹן to complain, murmur (*perhaps from different roots*).
לוּז to mimic, hence to scorn, *ptc.* לוֹז scorner ; *hiph.* to interpret, mediate.
לָחַם *impf. A,* to consume, make war ; *niph.* to contend in war (בְּ).
לָחֶם *c.* bread ; לֶחֶם הַפָּנִים Bread of the Presence, 'shew-bread.'
לָחַץ to oppress.
לָט *m.* (*ptc. of* לָטַח to cover up) enchantment ; בָּלָט *as adv.* secretly, softly.
לַיִל *m., also* לַיְלָה night ; the latter form often as *adv.* by night.
לָכַד to capture.
לָכֹן, see כֹּן.
לָמַד to learn ; *ptc.* לָמִיד a learner, disciple ; *piel* to teach.
לָמוּד, *לָמִיד *m.* disciple.
לָעַג *qal and hiph.* to stammer, mock ; *niph.* to use barbarous speech.
לָפַת to turn ; *niph.* to turn oneself.
לָקַח *impf.* יָקַח, *inf. const.* קַח, *imper.* קַח to take, receive, fetch. See p. 111 f.
לָקַט to gather, glean.
לָשׁוֹן *c.* tongue, language.

מ

מָאֵד *m.* power ; generally as *adv.* very, exceedingly.
מֵאָה *f.* (מֵאוֹת) a hundred. See §§ 266, 267.
מְאוֹמָה (מְאוֹמָה) *f.* anything.
מֵאֵכָל *m.* food.

- מאן *piel* to be unwilling, refuse.
 מאם to despise.
 מאת *double prep.* from with, from.
 מבול *m.* flood ; *spec.* the Deluge.
 מבוע *m.* fountain.
 מגדל *m.* tower.
 מגור *m.* sojourning, pilgrimage.
 מגנים *hiph. ptc.* (as from גים to be high-minded), exalting.
 מגלה *f.* roll, book.
 מגן *m.* (5) shield.
 מגערת *f.* rebuke.
 מדבר *m.* wilderness.
 מדד to measure, apportion.
 מדה *f.* measure.
 מדוע *interrog. adv.* why ? wherefore ?
 מדרש *m.* study (see דרש).
 מה, מה, מה *interrog. part.* what ? how ? often in compounds ; see § 186.
 מהר to hasten, hurry : sometimes in adverbial idiom, as 'they hasted, they forgot' = they soon forgot ; mostly in *piel* to make haste ; *niph.* to be hasty, rash.
 מואב *pr. n.* Moab : hence מואבי *m.* Moabite ; מואבית *f.* Moabite.
 מודע *m.* (from ידע) acquaintance, kinsman.
 מוט to totter ; *niph.* (נמוט, *impf.* יפוט) to be moved.
 מולדת *f.* birthplace, native country.
 מוסר *m.* discipline, instruction.
 מופת *m.* sign, wonder (יפה to shine).
 מוצא *m.* outgoing (יצא).
 מור *niph. and hiph.* to change, alter.
 מורא *m.* fear, reverence (ירא).
 מורה *m.* teacher, former rain (ירה).
 מוש to move, remove ; *hiph.* to put away, cease.
 מושב *m.* seat, dwelling (ישב).
 מות *perf.* מת ; *imperf.* ימות to die ; *hiph.* to put to death.
 מות *m.* (const. מות) death.
 מזבח *m.* altar.
 מזמה *f.* invention, device.
 מזמור *m.* Psalm ; see p. 186 n.
 מחיר *m.* price.
 מחנה *c.* camp.
 מחקר *m.* depth.
 מחר *m.* morrow, time to come ; as *adv.* to-morrow, hereafter.
 מחשבה, מחשבת *f.* thought, device.
 מטה *c.* staff, tribe.
 מטה *f.* bed, couch.
 מטפחת *f.* mantle.
 מטר *hiph.* המטיר to rain.
 מטר *m.* rain (*pl.* יות).
 מי *interrog. pron.* who ? See § 186.
 מים *m. plur.* (const. מי) waters, water (sometimes with *sing. verb*).
 מישרים *pl.* upright, uprightness.
 מכר to sell.
 מכר *m.* price.
 מלא *impf.* ימלא to fill.
 מלא *adj.* full : מלא *subst.* fulness.
 מלאך *m.* messenger, angel.
 מלאכה *f.* work, ministry.
 מלה *f.* (pl. ים) word.
 מלחה *f.* saltiness, barrenness.
 מלחמה *f.* war.
 מלט *niph.* to escape ; *piel* to cause to escape, deliver.
 מלך to reign ; *hiph.* to make king.
 מלך *m.* (4) king : מלכה *f.* queen.
 מלכות, ממלכה *f.* kingdom, royalty.

מִמַּעַל *adv.* from above ; see p. 140.

מִן, מִי, מִי, מִי *prep.* from, also sign of the comparative ; see pp. 51, 66, 143, 160.

*מִנָּה (עַל-מִנָּה) for the sake of.

מְנוּחָה *f.* rest, place of rest.

מִנְחָה *f.* a gift, offering.

מָנַע *impf.* A, to withhold.

מְנַצֵּחַ *m.* conductor of music, in the titles to several Psalms ; see p. 186 n.

מְסוּכָה *f.* hedge.

מַסְלָה *f.* road, path.

מִסְפָּר *m.* grief, lamentation.

מִסְפָּר *m.* number.

מַעְגָּל *m.* path, track.

מָעַט to be few ; **qal pass. ptc.* מְעוֹט few, little.

מָעַט a little, a few ; as *adj.* little, few ; as *adv.* nearly, suddenly.

מַעֲיִם *m. pl.* bowels, womb.

מַעְיָן *m.* fountain.

מַעְלָה *f.* ascent (*pl.* מַעְלוֹת 'degrees,' in the title of Psalms cxx-cxxxiv).

מֵעַן (*prop. subst. purpose*) as particle, because ; לְמַעַן in order that.

מַעְרָה *f.* a cave.

מַעֲשֵׂה *m.* (עֲשָׂה) work, workmanship.

מָצָא *impf.* יִמָּצָא to find ; *hiph.* to present, deliver up.

מִצְוָה *f.* commandment.

מִקְדָּשׁ *m.* sanctuary.

מִקְוָה *m.* expectation, hope.

מָקוֹם *c.* (*pl.* מְקוֹמֹת) place.

מִקְרָא *m.* reading, *Scripture.

מָר *m.* (5) bitterness ; as *adj.* מָר, מְרִירִים bitter.

מַרְאֵה *m.* sight, vision.

מַרְגְּלוֹת *f. pl.* (at) the feet (רַגְלֵי).

*מְרַגְלִית *f.* (*pl.* מְרַגְלִיּוֹת) pearl.

מָרַד to rebel.

מָרָה to be bitter, rebellious, to disobey ; *hiph.* to provoke, resist, rebel (בָּ).

מָרוֹם *m.* height.

מְרוּצָה *f.* course.

מִרְחָק *m.* remoteness ; מִמְּרָחֵק from afar.

מִרְמָה *f.* deceit.

מִרְמָם *m.* a down-trodden thing.

מִרְעֵי *m.* friend.

מָרַר to be bitter ; *hiph.* הִמְרִיר to make bitter, deal bitterly with (לָּ).

מְשׁוּכָה *f.* a thorn hedge.

מָשַׁח to anoint.

מָשִׁיחַ anointed, the Messiah, CHRIST.

מָשַׁךְ to take hold of, draw.

מִשְׁכָּן *m.* price.

מִשְׁכָּב *m.* bed.

*מִשְׁכַּחַת *f.* forgetfulness (שָׁכַח).

מִשְׁכָּן *m.* dwelling, tabernacle

מִשַּׁל to rule, resemble.

מִשַּׁל *m.* proverb, parable.

מִשְׁמֶרֶת *f.* charge, ordinance.

*מִשְׁנָה Mishna ('repetition,' from שָׁנָה).

מִשְׁעָנֶת *f.* (4) staff.

מִשְׁפָּח *f.* oppression.

מִשְׁפָּחָה *f.* family.

מִשְׁפָּט *m.* judgment, right, custom.

מִשְׁקָל *m.* weight.

מָשַׁשׁ to touch, feel.

מָת (*ptc. of* מוֹת) dead ; מְתֵים the dead.

*מְתוּן *adj.* deliberate.

מְתוּק *adj.* sweet ; *subst. m.* sweetness.

מִתַּחַת from below ; *see p. 140.*

מִתִּי *interrog. adv. when ?*

מִתָּן *m. gift, payment, recompense.*

מִתְנִים *dual m. loins.*

מִתָּק *impf. A, to be sweet.*

נ

נָא, נֶאֱ, *particle appended, by way of supplication or exhortation, I pray !*

נֶאֱ *f. pasture, habitation.*

נֶאֱ to declare ; *chiefly as gal pass. ptc. const. נֶאֱ ('said by') saith.*

נֶאֱ to commit adultery.

נֶאֱ *niph. נֶאֱ to prophesy.*

נֶאֱ *f. gift of prophecy.*

נֶאֱ, *see בִּין.*

נֶאֱ [*pi. נֶאֱ*] ; *hiph. נֶאֱ to look.*

נֶאֱ *m. prophet.*

נֶאֱ to wither, perish ; *piel to dishonour, lightly esteem.*

נֶאֱ to flow, spring ; *hiph. נֶאֱ to utter.*

נֶאֱ *hiph. נֶאֱ to tell, make known (ל').*

נֶאֱ *m. front ; generally as adv. before, in the presence of ; with prefixes and suffixes.*

נֶאֱ *stringed instrument, song ; pl. in titles of Psalms.*

נֶאֱ to touch.

נֶאֱ to smite, wound, kill ; *niph. to be defeated.*

נֶאֱ *impf. to approach ; hiph. נֶאֱ to bring near, offer, as sacrifice.*

נֶאֱ *impf. יָדָר and יָדָר to flee, wander.*

נֶאֱ to scatter, drive away.

נֶאֱ to vow ; *נֶאֱ m. a vow.*

נֶאֱ *piel נֶאֱ to lead, tend.*

נֶאֱ *m. river, stream ; נֶאֱ the two rivers ; see אֶרֶם.*

נֶאֱ (*as נֶאֱ*) to wander, shake, condole with ; *ptc. נֶאֱ a wanderer.*

נֶאֱ *m. habitation.*

נֶאֱ to lie down, rest ; *hiph. נֶאֱ ; also נֶאֱ to cause to rest, leave.*

נֶאֱ to flee, flee away.

נֶאֱ to be shaken, to wander ; *ptc. נֶאֱ a fugitive.*

נֶאֱ to shake ; *pilel to wave (the hand), beckon.*

נֶאֱ to guide, conduct ; *especially in hiph.*

נֶאֱ, נֶאֱ *f. copper, brass.*

נֶאֱ *f. wind instrument ; pl. in title of Psalm v.*

נֶאֱ *impf. A, to take possession of, inherit.*

נֶאֱ *m. water-course, brook, valley, shaft of a mine.*

נֶאֱ *f. possession, inheritance.*

נֶאֱ *niph. נֶאֱ to be grieved, repent, to pity, comfort ; hithp. to comfort oneself.*

נֶאֱ *m. serpent.*

נֶאֱ *impf. יָטָה to stretch, stretch out, pitch (as a tent) ; ptc. pass. נֶאֱ outstretched ; hiph. (imper. apoc. הָט) incline, turn aside.*

נֶאֱ to lift up, bear (as a burden), offer.

נֶאֱ *impf. A, to plant ; נֶאֱ m. a plant.*

נֶאֱ to leave, forsake, scatter.

נֶאֱ *hiph. נֶאֱ ; impf. יָפָה ; apoc. יָפָה to smite, wound, kill.*

נֶאֱ *hiph. נֶאֱ to look upon, recognise, regard ; piel נֶאֱ to acknowledge, sometimes to ignore, reject.*

נֶאֱ *m. stranger, foreigner ; fem. נֶאֱ.*

נָסַג *see* סוּג.

נָסָה *piel* to tempt; hence *נִסְיוֹן *m.* temptation.

נָסַף to pour out, set.

נָסַע to depart, remove; *niph.* to be torn away; *hiph.* to transplant.

נָסַק to ascend: *in Sc. only 1 pers. sing. impf.* אָסַק.

נָעַם *m.* pleasantness, beauty; hence *pr. n.* נָעֲמִי 'Naomi.'

נָעַר *m.* boy, servant; נַעֲרָה *f.* girl, maiden.

נָפַל to fall; *hiph.* throw down, overcome, cast (as a lot).

נִפְשׁ *f.* breath, soul, life, person.

נָפַת *f.* dropping ('distillatio').

נָצַב *niph.* נִצַּב to be set or appointed; *ptc.* נֹצֵב set over, officer.

נָצַח (sometimes נִי) *m.* perpetuity; often with *prep.* לְ certainly, entirely, for ever.

נָצַל *niph.* to be delivered, escape; *piel* נִצַּל to deliver; *hiph.* to take away, rescue.

נָצַר to guard, watch, keep.

נִצֵּר *m.* a branch, shoot.

נָקָה to be pure, innocent; *piel* to hold guiltless, cleanse.

נָקִי *adj.* (pl. נִקְיִים) innocent.

נָקַם to avenge; נִקְמָה *m.* vengeance.

נֵר *m.* a torch, lamp.

נָשָׂא *imperf.* יָשָׂא; *inf. const.* שִׁיֵּאת; *imp.* שֵׂא to lift up, take away, bear, forgive; with פָּנִי to accept the person of; *niph.* to lift up oneself.

נָשַׁג *hiph.* הִשִּׁיג to reach, attain.

נָשָׂא *hiph.* הִשִּׂיא to deceive, beguile.

נָשַׁב to blow; *hiph.* to drive away.

נִשְׁם to gasp.

נִשְׁמָה *f.* breath, life.

נָשַׁק to kiss.

נִשְׁפָּר *m.* (4) eagle.

נָתִיב *adj.* trodden; *subst. m.* path.

נָתַן *impf.* יָתַן; *inf. const.* הֵת to give, ascribe, permit, place.

נָתַן *qal or piel* to breakdown, destroy.

נָתַר *hiph.* הִתִּיר to loosen.

ס

סָבַב *impf.* יָסַב and יָפַב to turn (*intrans.*), surround; *hiph.* to turn (*trans.*).

סָבִיב *m.* circuit; as *prep.* around.

סָבֵף *m.* thicket.

סָבַל to carry, endure.

סָגוֹר *m.* refined gold (because carefully stored).

סָגַר to shut, shut up, store; *piel* to surrender.

סָוַג to turn back; *hiph.* הִסִּיג to put away; *niph.* נִסְוַג.

סֹדֶר *m.* a secret.

סָוַף to pour out, anoint (נִסְוַף).

סוּם *m.* horse.

סוּף *m.* end, result.

סוּפָה *f.* whirlwind, storm.

סוּר to turn aside, depart; *hiph.* to remove, take away.

סָחַר to travel; *ptc.* סֹחֵר merchant.

סָחַר *f.* commerce; סֹחֵר *m.* merchandise, gain.

*סִיג *m.* a fence (from סוּג, Song of Sol. vii. 2).

סִינִי *pr. n.* Sinai.

*סִיעַ *piel* סִיעַ to sustain.

סָכַף to cover, interweave; *hiph.* הִסָּף to protect (לְ, עַל).

סָכַר *niph.* to be shut.

סָלָה to tread, weigh; *pual* to be valued.

סֶלָה 'Selah,' a musical note (*perh.*

a 'pause,' or 'rest' to the voices during symphony).

כָּלַח to forgive.

כֶּלֶע *m.* rock.

כָּמַךְ to support.

כָּמַר to stand erect (as hair).

כָּעַד to uphold, sustain, comfort.

כָּעָרָה *f.* a violent wind, tempest.

כַּפִּיר *m.* sapphire.

כַּפַּף *hithp.* הִסְתוּפַף to sit at the threshold (כַּף).

כָּפַר to write, reckon; *ptc.* כֹּפֵר scribe; *piel* to declare.

כִּפְּר *m.* (4) a writing, book.

כָּקַל to stone; *piel* to clear away stones.

כָּרַף, *see* שָׁרַף.

כָּתַר to conceal; *niph.* to be hidden; *hiph.* to hide, ignore, pardon.

כֶּתֶר *m.* secret place; *as adv.* בִּסְתֵר secretly.

ע

עָב *c.* cloud.

עָבַד to serve, labour, worship, to render service in special ways, *as to till* (the ground).

עֶבֶד *m.* servant (of God or man).

עֲבָדָה *f.* service, especially of God.

עָבוֹר ('result') with prefix בִּ, on account or for the sake of.

עָבַר to pass over, transgress; *hiph.* to cause to pass over, to offer.

עֵבֶר *m.* the other side: *as prep.* beyond.

עֲבָרָה *f.* wrath.

עֵבְרִי *m.* a Hebrew; *f.* עֵבְרִיָּה.

עֵגֶל *m.* calf; *f.* עֵגְלָה heifer.

עֲגָלָה *f.* wagon, chariot, cart.

עָנַן *niph.* to shut oneself up (from marriage).

עָרָה *subst.* (duration), *as* לְעָרָה for ever; *also as prep.* until, during; *often with pref. and suff.* עַד-אֲשֶׁר, אֵם... עָרָה until.

עֵד *m.* witness, a witness.

עָרָה to tread, pass.

עֵדָה *f.* congregation.

עֲדוּת *f.* (pl. עֲדוּת) precept, covenant, testimony.

עֵדֶן *m.* pleasure, Eden.

עָרַר to set in order, arrange; *niph.* to be cultivated.

עֶרֶב *m.* (4) flock.

עוֹד to testify; *hiph.* הָעִיד to call to witness, bear witness, protest.

עוֹד, עַד again, as yet; בְּעוֹד awhile; מֵעוֹד ever since.

עָוָה to do wrong; *piel* to overturn.

עָוֹן, עֲוֹן *m.* (2) sin, iniquity.

עוֹז, עֹז *m.* (5) strength, power.

עוֹל, עַל *m.* (5) yoke.

עוֹלָה *f.* injustice, wickedness.

עוֹלֵל *m.* (עוֹל to suck) a child.

עוֹלָם *m.* (2) duration, antiquity, eternity, *the world; *as adv.* לְעוֹלָם for ever, always.

עוֹף to fly; *pil.* עוֹפֵף.

עוֹף *m.* bird, birds (collective).

עוֹר to be astir or awake; *niph.* to be aroused; *hiph.* to arouse, awaken.

עוֹר *adj.* (pl. עוֹרִים) blind.

עוֹב to let go, forsake

עוֹזֵז *adj.* mighty.

עָזַז to strengthen, prevail.

עוֹק *piel* עוֹק to dig.

עָזַר to help; *ptc.* עֹזֵר helper; עֲזָרָה *f.* help.

עָטָה to cover, fill (*as water-courses*).

עָטַר to surround; *piel* to crown;
see p. 101.

עֵיט *m.* (*const.* עֵיט) bird of prey.

עֵין *c.* (*const.* עֵין; *dual* עֵינִים) an eye,
or spring.

עִיר *f.* city; see p. 62.

עַל *prep.* upon, above, in regard to;
often with suffixes, also with prefix,
מֵעַל from above.

עָלָה to ascend, grow, increase;
with עַל to excel; *hiph.* הֶעֱלָה to
cause to ascend, offer (*as sacrifice*).

עֲלָה *m.* (6) leaf.

עֲלִיוֹן the Most High.

עָלַם to be hidden; *hiph.* to conceal.

עַם, עָם *c.* (5) people.

עִם *prep.* with; often with suffixes (פִּי)
as עִמָּדִי with me.

עָמַד to stand, abide; *hiph.* הֶעֱמִיד
to establish, appoint.

עַמּוֹנִי *m.* Ammonite.

עֵמֶק *m.* valley.

עֹמֶר *m.* (4), *pl.* עֹמֶרִים sheaf (of
corn); omer, a measure.

עָנָה (1) to answer, speak, sing.

עָנָה (2) to be humbled, afflicted.

עֲנוּהָ *f.* humility.

עָנִי *adj.* afflicted, suffering, poor;
עָנוּ meek.

עֲנִי *m.* affliction, misery.

עָנַן *poel* to use magic; see p. 88.

עָנָן *m.* a cloud.

עֲנָף *m.* a branch.

עָפָר *m.* dust; *pl.* עֲפֻרֹת particles,
nuggets.

עֵץ *m.* (3) a tree.

עָצַב to grieve, distress.

עֲצָה *f.* (עֵצִין) counsel, advice.

עָצוּם *adj.* strong, numerous.

עָצֵל *adj.* slothful.

עֲצָלוּת *f.* sloth.

עָצַם and עָצְמוּ to be strong, numer-
ous.

עָצָם *f.* bone, selfsame, self.

עֲצָרָה or עֲצָרֶת *f.* assembly.

עָקֵב *m.* heel, end.

עָקֵב *m.* consequence; *as part.* be-
cause, for the sake of.

עָקַר to uproot; hence *עָקַר root.

עָר *m.* city (= עִיר); also enemy
(= צָר).

עָרֵב *m.* evening.

עֲרָבָה *f.* desert; *as pr. n. with art.*
the Arabah.

עָרָה *piel* עָרָה to uncover, lay bare.

עָרוּם *adj.* subtle, clever; עָרוּם
naked עֹרֹר.

עָרַךְ to prepare, set in order, com-
pare with; hence *עָרִיכָה *f.* order-
ing.

עָרָךְ *m.* arrangement, estimation,
price.

עֲרָמָה *f.* heap (as of corn).

עֲרֵעֵר *m.* heath, shrub.

עֲרָף *m.* neck.

עֲרָפֶל *m.* thick darkness.

עָשׂ *m.* moth.

עָשָׂה to labour, work, do, make.

עָשִׁיר *m.* a rich man; *pl.* the rich.

עָשַׁק to oppress.

עָשָׂר *f.* עֶשְׂרֵה *m.* ten; *pl.* עֶשְׂרִים
twenty. See § 267.

עָשַׁר to be rich; *hiph.* הֶעֱשִׁיר to
enrich, become rich.

עֵת, עֵתָּה *c.* (5) *pl.* עֵתִים or עֵתוֹת
time, season.

עַתָּה now.

עָתִיד *adj.* ready; * לְבֹא * לְעָתִיד
in the future.
עָתָק *impf. A*, to move, hasten from
(מִן); *hiph.* to remove.

פ

פָּאָר *piel* פָּאָר to adorn, glorify; *hithp.*
to boast oneself (עַל against).
פָּיַע to reach to, meet; *hiph.* to
make to meet, intercede.
פָּדָה to ransom, redeem.
פֶּה *m.* (const. פִּי; see p. 62) mouth.
פֹּה, פֹּה *adv.* here, hither.
פֶּזֶז *m.* refined gold.
פָּזַר to disperse, scatter.
פָּחַד to fear; *hiph.* to cause to
tremble.
פַּחַד *m.* fear, dread.
פְּטָרָה *f.* a precious stone; perhaps
topaz.
פֶּלֶא *m.* a wonder, miracle, 'the
Wonderful.'
פִּלֵּא *niph.* to be distinguished.
פִּלַּג *niph.* to be divided.
פִּלָּג *m.* channel, stream.
פָּלַט to escape; *piel* and *hiph.* to
deliver.
פֶּלֶךְ *m.* staff, spindle.
פִּלַּל *hithp.* to intercede, pray.
פִּלְנִי *with* אֶלְמִנִי a certain one.
פִּלִּשְׁתִּים Philistines.
פָּן *conj.* lest (always with *maqqeph*).
פָּנָה to turn, regard; *piel* to remove,
clear the way; *hiph.* to turn back.
פָּנָה *m.* (plur. פָּנִים, const. פָּנִי) face,
person, presence. *With prefixes*
לְפָנִים formerly; לְפָנִי in the
sight or presence of, before;
עַל-פָּנִי towards, etc.

פָּנִינִים *pl. m.* corals or rubies.
פֶּפֶחַ *adj.* lame.
פָּעַל to work, perform (*poet. for*
עָשָׂה), *gal* only. (The verb from
which the names of the conjugations
are derived.) See § 200.
פֶּעַל *m.* a work.
פָּעַם *c.* footstep, time of an act, as
פָּעַם שְׁבַע פְּעָמִים twice; שְׁבַע פְּעָמִים seven
times, etc. *As adv.* now.
פָּקַד to visit, enquire after, take
account of, see pp. 77 sq.; *niph.* to
be visited (with evil), punished;
hiph. to appoint, commit.
פְּקוּדִים *pl. m.* statutes, precepts.
פָּר *m.* bull, bullock; פָּרָה *f.* cow,
heifer.
פָּרַד to separate.
פָּרַח to blossom, break out.
פְּרִי *m.* fruit.
פָּרִיץ *adj.* violent.
פָּרַן to break down, break forth.
פָּרַשׁ to spread, stretch forth.
פָּרַשׁ to distinguish, scatter; *pual*
to be made clear.
פָּשַׁט to spread abroad, strip, in-
vade.
פָּשַׁע to transgress, rebel.
פִּשְׁעָה *m.* transgression, rebellion.
פִּשְׁתָּה *m.* flax, linen.
פַּת *f.* (5, *pl.* פֶּתִים) a morsel.
פָּתַח to open; *niph.* to be opened,
begun, loosed; *piel* to loosen.
פֶּתַח *m.* opening, door, gate.
פְּתִי *m.* simple, foolish one.

צ

צֹאן, צֹאֵן *c.* sheep, flock.
צָבָא *m.* (pl. צְבָאוֹת) host, army, as
in the title Jehovah, God of Hosts
(‘Sabaoth’).

צָבַט to reach.
 צָבַר to heap up, gather.
 צֶבֶר *m. pl.* צִבְרִים heap (2 Ki. x. 8),
 *congregation.
 [צָבַת] *m.* handful.
 צֶר *m.* (5) side ; מֵצֵד beside.
 צָדִיק just, righteous.
 צָדַק *impf. A.* to be just, act justly,
 be reckoned just, *piel* ; *hiph.* to
 justify.
 צִדְקָה *m.* righteousness.
 צִדְקָה *f.* justice, righteousness.
 צִוָּה *piel* צִוָּה to command, ordain.
 צִוָּה *m.* honeycomb (*from* צִוָּה to
 flow).
 צִוָּק to pour out, melt.
 צִוָּר *m.* rock.
 צָחַק to laugh ; *piel* to mock, sport.
 צִיָּה *f.* dry or solitary place.
 צִיּוֹן *f.* (citadel) Zion.
 צֶל *m.* (5) shadow, shade.
 צָלַח and צָלַח to cross, as a river,
 to prosper ; *hiph.* to make to
 prosper, to be prosperous.
 צָלַל to tingle (of the ear) ; to
 quiver (of the lips).
 צֶלֶם *m.* shadow, image.
 צִלְמוֹת deep darkness. See p. 188
 note, v. 4.
 *צִלְצֵל a cymbal (*i. c.*).
 צָמָא to thirst.
 צָמְאוֹן *m.* a thirsty place.
 צָמַח *impf. A.* to flourish ; *hiph.* to
 cause to grow.
 צֶמֶר *m.* wool.
 *צָנִיעוּת *f.* humility, reverence (צָנַע
 to be humble).
 צֶעֶד *m.* a step.
 צָעַק *impf. A.* to cry out, summon.
 צַעֲקָה *f.* a cry.

צָפָה to watch ; *ptc.* צוֹפֶה watch-
 man.
 צָפוֹן *c.* the north, as if the 'hidden'
 or dark quarter (צָפֵן).
 צָפוֹר *c.* a small bird, sparrow.
 צָפַן to hide, lay up.
 צָר, צָר *m.* (5) enemy.
 צָרָה *f.* sorrow, distress.
 צָרַע to be stricken with leprosy ;
qal pass. ptc. צָרִיעַ and *pual ptc.*
 מְצָרַע leper.
 צָרַף to refine, as metals ; *qal pass.*
ptc. צָרִיף pure.
 צָרַר to straiten ; *often impers.* as
 צָר לִי 'There is distress to me';
 I am in trouble ; *ptc.* צָרַר
 adversary.

ק

קָבַל *piel* קָבַל to receive, accept.
 קָבַץ to assemble, gather together.
 קָבַר to bury.
 קָבֵר *m.* burying-place, sepulchre.
 קָבַד *impf.* יָקַד to bow down.
 קָדוֹשׁ *adj.* holy, sacred, pure.
 קָדָם *m.* front : *as adv.* before (in
 place) ; the east ; קָדְמָה (הַ
 local), eastward.
 קָדָךְ *m.* the crown of the head.
 קָדַשׁ and קָדַשׁ to be holy ; *niph.* to
 be sanctified ; *piel* to hallow,
 sanctify ; *hiph.* to dedicate, sanc-
 tify.
 קָדֹשׁ *m.* holiness ; קְדוֹשִׁים
 the Holy of Holies.
 קוֹ or קוֹ *m.* (5) a measuring line ;
 perhaps a chord (music).
 קָוָה to expect, hope ; *piel* wait for
 or upon.
 קוֹל *m.* voice, sound ; קוֹל יְהוָה and
 קִלּוֹת thunder.

קום to arise, stand; *hiph.* to raise;
piel קים to confirm.

קומה *f.* stature, height.

קוץ *hiph.* הקיץ to awake.

קוש to ensnare.

קטל to slay; Job xiii. 15, xxiv. 14;
Ps. cxxxix. 19 only (often used as
a paradigm of the strong verb).

קטן *adj.* (plur. קטנים) small.

* קים firm, steadfast (קים).

קיץ *m.* summer, summer fruit.

קלי *m.* parched corn.

קלל to be diminished, lightly re-
garded, unworthy (hence *qal*
light); *piel* to revile.

* קלקלה *f.* misfortune.

קן *m.* (5) nest, chamber.

קנא *piel* to be jealous (ל for; ב of).

קנה to acquire, purchase.

קנה *m.* reed, stalk, reeds (collective).

קנין *m.* possession, wealth.

קץ *m.* (5) end, limit.

קצה *m.* end, extremity, border.

קציר *m.* harvest, foliage, bough.

קצף to be angry; *hiph.* to provoke
to wrath.

קצץ to cut up, or off.

קצר to reap; *ptc.* קצר reaper.

קצר short (i. e. 'cut off').

קצת *f.* extreme part, a part.

קרא *impf.* יקרא to call, cry, call
upon; also to come upon, meet.

קרב and קרב *impf.* A, to draw near,
approach.

קרב *m.* the midst; as *prep.* among;
often with prefixes ב or מן.

קרה to meet, happen.

קרוב *adj.* near (in time, place, or
association).

קרן *f.* (dual קרנים) horn; often
metaph. for power.

קשת *c.* a bow.

ר

ראה *impf.* יראה to see; *niph.* to be
seen, appear; *hiph.* הראה, *impf.*
apoc. ירא to show.

ראם *m.* a wild ox, buffalo.

ראמות *f. pl.* heights, also coral (as
high-priced).

ראש *m.* (pl. ראשים) head, summit.

ראשון former, first; also as *adv.*
formerly.

רב *adj.* (5) much, many, great;
*as *subst.* master, 'Rabbi.'

רבב to become many.

רבבה *f.* (pl. const. רבבות) a great
multitude, myriad.

רבה to be abundant; *hiph.* to
multiply.

רבץ *impf.* A, to crouch, lie down;
hiph. to cause to lie down.

רגל *c.* (dual רגלים) foot.

רדף to follow, pursue, persecute.

רוב, רב *m.* a multitude, abundance;
לרב abundantly.

רזה to be satisfied.

רוח *c.* (pl. רוחות) breath, spirit.

רוה *f.* abundance.

רום to be high, proud; *pil.* רומם
and *hiph.* הרים to lift up, exalt.

רוץ to run; *ptc.* רץ courier.

רוק *hiph.* הריק to empty, draw (a
sword).

רוש to be poor; *ptc.* רש poor.

רון to be weighty; *ptc.* רון prince,
ruler.

רחב to be enlarged; *hiph.* to en-
large, open.

רָחֵב *adj.* large, wide.
 רֹחֵב *m.* breadth, extent.
 רַחוּם *adj.* merciful.
 רָחוֹק *m.* distance; *as adj. or adv.* far; *often with prep. pref.* afar, from afar.
 רָחַם *piel* to pity, have mercy on (*acc.*); *pual* רָחַם to obtain mercy.
 רַחֲמִים *pl.* compassion.
 רֶחֶם *c.* (4) womb.
 רָחַץ *impf. A,* to wash.
 רָחַק to be distant; **hithp.* to keep oneself far from (מֵן).
 רִיב to dispute, contend with (אֵת).
 רִיקָם *adv.* emptily, without cause.
 רָכַב *impf. A,* to ride.
 רָמָה or רָמוֹת *f.* height.
 רָנָן *impf.* יָרֵן to sing, shout; *piel* to cry out, rejoice in (בְּ).
 רָע *adj.* wicked, evil; *as subst.* wickedness, evil (man or thing).
 רֵעַ *m.* a friend, companion.
 רָעַב *impf. A,* to be hungry.
 רָעַב *m.* hunger, famine.
 רָעַד *m. and* רָעָדָה *f.* trembling.
 רָעָה to feed (*trans. or intrans.*), rule; *ptc.* רָעָה shepherd.
 רָעַם *impf. A,* to roar; *hiph.* to thunder.
 רָעַע (1) to break in pieces.
 רָעַע (2) to be evil; *hiph.* to do evil.
 רָעַשׁ to shake; *hiph.* to cause to shake.
 רָפָא to heal; *ptc.* רָפִיא physician.
 רָפָה to hang down, become weak; hence רָפָה weak (name of a Masoretic sign).
 רָצָה to be pleasant with, favourable to, enjoy.
 רָצוֹן *m.* approbation, good pleasure, will.

רָק (prop. subst. 'leanness') *adv.* only, except.
 רָקַד to leap; *hiph.* to make to leap.
 רָקִיעַ *m.* expanse, 'firmament' (רָקַע to beat out, spread abroad).
 רָשׁ *qal imper. of* יָרַשׁ.
 רָשַׁע *impf. A,* to act wickedly; *hiph.* to condemn.
 רָשָׁע *adj.* wicked.

שׁ

שָׂאת (*inf. const. of* נָשָׂא, *as subst.*) acceptance.
 שָׁבַע, שָׂבַע to be filled, satisfied; *hiph.* to satisfy.
 שָׂדֶה *m.* field, land; (*poet.* שָׂדֵי).
 שָׂם or שָׁם to place, set: *with* לֵב heart, expressed or understood, to consider (לְ); *hiph.* to regard, observe.
 שָׂשׂ or שִׂישׁ to rejoice, exult in (בְּ).
 שָׂחֹק *m.* merriment.
 שָׂחַק to mock, laugh; *piel* to laugh, play, rejoice.
 שָׁיב to be grey-haired.
 שָׁיְבָה *f.* grey hairs, old age.
 שָׁיַח to meditate, converse.
 *שִׁיחָה *f.* converse.
 שָׂבַל to be wise, skilful; *hiph.* to teach; *ptc.* מְשֻׁבָּל instructive, as in titles to several Psalms.
 שָׂכַר *impf. A,* to hire, bribe.
 שָׂלְמָה or שְׂמֻלָּה *f.* a garment, raiment.
 שָׂמַח and שָׂמַח to be glad, rejoice; *piel and hiph.* to gladden.
 שָׂנֵא *impf.* יִשְׂנֵא to hate; *ptc.* שֹׂנֵא enemy.
 שְׂעָפִים *pl. m.* visions (*lit.* 'branches,' from סַעַף; see Isa. x. 33).

שָׁעַר to shudder.

שַׁעֲרָה *f.* hair; *m. coll.* שַׁעֲרָה.

שַׁעֲרָה barley (plant); שַׁעֲרִים barley (grain).

שָׁפָה *f.* (dual שַׁפְּתַיִם) lip.

שָׂרָה *m.* (5) prince; שָׂרָה *f.* princess ('Sarah').

שָׂרוֹן *m.* thong, shoe-tie.

שָׂרִיגִים *pl. m.* shoots or branches (of the vine).

שָׂרַף to burn.

שָׂרָפִים ('burning ones') attendants on the heavenly throne, seraphim, Isa. vi; also fiery serpents, Num. xxi.

שֵׁנֶק *m.* a choice vine.

ש

שֵׁ, שִׁ as prefix; see § 297 *f.*

שָׁאֵב *impf. A.* to draw water.

שְׁאוֹל *c.* 'Sheol,' the grave, the unseen world.

שָׁאַל and שָׁאַל to ask, desire.

שָׂאַר to be left over; hence שְׂאֵרִית *f.* residue.

שָׁבָה to take captive.

שֵׁבֶט and שֵׁבֶט *c.* (4) staff, rod, sceptre, tribe.

שֵׁבֶלֶת *f.* ear of corn.

שָׁבַע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.

שִׁבְעָה *f.*, שִׁבְעָה *m. num.* seven; *pl.* שִׁבְעִים seventy. See p. 135.

שָׁבַר to break in pieces, 'shiver.'

שֵׁבֶר *m.* corn.

שָׁבַת to cease, rest (מֶן); *hiph.* to deprive one (לְ) of.

שַׁבָּת *c.* Sabbath.

שַׁדַּי Almighty, 'Shaddai'; a Divine name.

שֵׁהָם *m.* the onyx or beryl.

שְׁוֹא *m.* vanity, falsehood, guilt.

שׁוּב to turn; often adverbial, as 'I will return and do' = 'I will do again'; *hiph.* הִשְׁיִב to restore, requite.

שׁוּף to bruise, shatter.

שׁוּפָר *m.* trumpet.

שׁוּר or שִׁיר to sing.

שׁוּת sometimes שִׁית to lay, set, appoint, make.

שׁוֹף to behold keenly.

שָׁחָה to bow oneself; *hithp.* הִשְׁתַּחֲוָה to worship.

שַׁחַל *m.* lion.

שַׁחֲץ *m.* fierceness, pride.

שָׁחַק to crush.

שָׁחַת *niph.* נִשְׁחַת to be corrupt; *piel* and *hiph.* to corrupt, destroy.

שִׁיר *m.*, שִׁירָה *f.* singing, a song.

שִׁית *m.* thorns.

שָׁכַב *impf. A.* to lie down, sleep.

שָׁכַח *impf. A.* to forget.

שָׁחַם *hiph.* הִשְׁכִּים to arise (in the morning), hence to do (anything) earnestly.

שֵׁכָם *in pause* שֵׁכָם *m.* shoulder ('Shechem').

שָׁכַן and שָׁכַן to abide, dwell.

שָׁכֵן *m.* inhabitant, neighbour.

* שָׁל (לְ) (אֲשֶׁר לְ) *prep.* of (sign of gen.).

* שָׁלָא (אֲשֶׁר) *with neg.* without.

שָׁלָג *m.* (4) snow.

שָׁלוֹם *m.* (2) peace, prosperity: used as a form of greeting.

שָׁלַח *impf.* יִשְׁלַח to send, put forth (as the hand); *piel* to send away, cast out, reach forth.

שֻׁלְחָן *m.* table; *from* שָׁלַח *to send*, spread out.

שָׁלַח *hiph.* to cast off, expel; *hoph.* הִשְׁלַח or הִשְׁלַחָה *to be cast out*, destroyed.

שָׁלַל *inf.* שָׁל *to scatter*, plunder.

שָׁלַל *m.* (spoil) gain.

שָׁלַם or שָׁלַם *impf.* א, *to be at peace*, be ended; *piel* to complete, restore, recompense; *hiph.* to make peace with, make an end.

שָׁלַף *to draw* (as a sword), draw off (as a shoe).

שָׁלֹשׁ *f.* (const. שָׁלֹשׁ, שָׁלֹשׁ, שָׁלֹשׁ) *m.* (const. שָׁלֹשֶׁת) *num.* three; see p. 134; שָׁלֹשׁ הַיּוֹם *the day before yesterday*; הַיּוֹם שָׁלֹשׁ ('yesterday (and) the day before') formerly; שָׁלֹשִׁים *thirty*.

שָׁמָּה *adv.* there, thither; שָׁמָּה *thither*; מִשָּׁמָּה *thence*; see p. 140.

שֵׁם *m.* name.

שָׁמַד *hiph.* הִשְׁמַד *to destroy*.

שָׁמַיִם *m. pl.* of שָׁמַיִם *heaven*, the sky, *meton. for God.

שָׁמִיר *m.* briar.

שָׁמַם *to be desolate*, astonished.

שָׁמֶן *m.* fatness, oil.

שָׁמֹנֶה, שָׁמֹנֶה *num.* eight; שָׁמֹנִים *eighty*. See p. 134.

שָׁמַע *also* שָׁמַע, *impf.* יִשְׁמַע *to hear*, hearken (בָּ); *hiph.* to inform, signify, proclaim; *שָׁמִיעָה *hearing*.

שָׁמַע *m.* rumour, fame.

שָׁמִין *m.* a whisper, hint.

שָׁמַר *to keep*, watch, preserve; *niph.* to take heed.

שָׁמֶשׁ *c.* (4) the sun.

שֵׁן *c.* (5) tooth, crag.

שָׁנָה *f., pl.* יָמִים *and* יָוֶה *a year*.

שָׁנָה *f.* sleep.

שָׁנִים *m.* (const. שָׁנִים), שָׁנִים *f.* (const. שָׁנִים) *num.* two. See § 265 (2).

שָׁסַע *to cleave*, divide.

שָׁעַר *m.* (4) gate.

שָׁעִשׁוּעִים *pl. m.* delights.

שָׁפָחָה *f.* handmaid.

שָׁפַט *to judge*; *ptc.* שֹׁפֵט *judge or ruler*.

שָׁפַל *impf.* א, *to be low*; *hiph.* to lay low, humble.

שָׁקָה *hiph.* הִשְׁקָה *impf. apoc.* יִשְׁקֶה *to give to drink*, to water (the ground).

שָׁקַט *to rest*, be silent, cease from action.

שָׁקַל *to weigh*, estimate, pay.

שָׁקֶל *m.* (4) shekel, weight or coin.

שָׁקַר *to deceive* (with לָ).

שָׁקָר *m.* (4) deceit, falsehood.

שָׁרִיּוֹן *m.* ('coat of mail') Sirion (Mount Hermon).

שָׁרַץ *to swarm*.

שָׁרַשׁ *hiph.* to cause to take root, to strike root; *piel*, uproot.

שָׁרֵשׁ *m.* (4) root.

שָׁרַת *piel* שָׁרַת *to attend upon*, minister to (*acc. or* לָ); שָׁרַת *ministry*; *ptc.* מְשָׁרַת *minister, attendant*.

שֵׁשׁ *f.* שֵׁשֶׁת (const. שֵׁשֶׁת) *m. num.* six. See p. 269. שֵׁשִׁי *m.*, שֵׁשִׁית *f.* a sixth part; שֵׁשִׁים *sixty*.

שֵׁשׁ *m.* fine linen.

שֵׁשׁוֹן *m.* gladness.

שָׁתָה *impf.* יִשְׁתָּה, *apoc.* יִשְׁתֶּה *to drink*.

שָׁתַל *to plant*.

ת

תֵּבָה *f.* ark (of Noah, of Moses).
 תְּבוּאָה *f.* increase, fruit.
 תְּבִינָה *f.* understanding (בִּינָה).
 תֵּבֶל *f.* the world, habitable earth.
 תְּהוֹם *c.* the deep, abyss.
 תְּהִלָּה *f.* folly.
 תְּהִלָּה *f.* praise (תְּהִלִּים), *תְּהִלִּים the Book of Psalms).
 תּוֹדָה *f.* thanksgiving.
 תּוֹךְ *m.* (const. תּוֹכָה) the midst, often with *pref. prepositions*, as בְּתוֹךְ in the midst of, etc.
 תּוֹכַחַת *f. pl.* תּוֹכַחוֹת reproof, argument, correction (יִכָּח).
 תּוֹלְדוֹת *f. pl.* generations.
 תּוֹעֵבָה *f.* abomination.
 תּוֹר to explore, spy out.
 תּוֹרָה *f.* (יִרָה) law, the Law.
 תְּחִלָּה *f.* beginning.
 תְּחִנָּה *f.* favour, supplication.
 תַּחַת (*properly subst.* 'depression') as *adv. or prep.* beneath, instead of; often with *suffixes*; see p. 144.
 תְּכֵלֶת *f.* limit, perfection.
 תָּכַן to adjust; *piel* to weigh, measure.
 תָּלָה to hang.
 תָּלִי *m.* quiver (as hung).

*תִּלְמוּד *m.* study, 'Talmud' (לְמוֹד).
 תִּלְמִיד *m.* scholar.
 תָּמּוּל *adv.* yesterday; see שָׁלֹשׁ.
 תְּמוּרָה *f.* exchange.
 תְּמִיד *m.* perpetuity; as *adv.* perpetually.
 תָּמִים *adj.* complete, perfect; *subst.* *m.* uprightness; as *adv.* uprightly.
 תָּמַךְ to hold, uphold.
 תָּמַם to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.
 תֵּעַב *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.
 תָּעָה to wander, err, go astray.
 תְּעוּדָה *f.* attestation, custom.
 תַּעֲלָמָה *f.* hidden thing.
 תַּעֲנוּג *m.* luxury.
 תִּפְאָרֶת, תִּפְאָרָה *f.* beauty, glory.
 תִּפְלָה *f.* folly, impiety.
 תְּפִלָּה *f.* prayer.
 תִּקְוָה *f.* expectation, hope.
 תְּקִיפָה *f.* orbit, circuit.
 תְּרִדָּה *f.* deep sleep.
 תְּרוּעָה *f.* clang, shout.
 תְּשׁוּבָה *f.* return, answer, *repentance.

II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264-272.

abide, to, יָשַׁב (to sit, remain);

שָׁבַן (to dwell); עָמַד (to stand).

abomination, תּוֹעֵבָה.

accept, to, רָצָה; acceptance, רָצוֹן.

account, to, חָשַׁב.

add, to, יָסַף *often with infinitives to denote repetition, Thus, 'doing a thing again' is in Heb. 'adding to do it.'*

adversary, צָר (5, *pl.* צָרִים); (צָרָר) to bind, persecute).

afar, רָחוֹק (*adj. used as adv.*).

afflicted, to be, עָנָה; *in piel and hiph.* to afflict, oppress; afflicted, *adj.* עָנִי; affliction, עֲנִי *m.*

after, אַחֲרָי *adv. and prep.*

again. See add, to.

all, כָּל, כָּל־.

alone, לְבַד *from* בֵּדַד (5) separation (בִּדְדָּר).

altar, מִזְבֵּחַ.

always, תָּמִיד.

amaze, to, הֵשִׁים, *hiph.* of שָׁמַם.

ambush, to lay, אָרַב; ambush, *subst.* מֵאֲרָב.

among, בֵּין between; בְּתוֹךְ in the midst of.

angel, מַלְאָךְ messenger; *const.* מַלְאָךְ.

anger, כַּעַס vexation, irritation;

אַף (5) wrath; זַעַם indignation.

announce, to, הִגִּיד, *hiph.* of נָגַד.

anoint, to, דָּשַׁן *piel*; מָשַׁח; anointing, מִשְׁחָה.

anointed, the, מָשִׁיחַ (Messiah).

another, אֲחֵר.

appear, to, רָאָה (to see), *niph.*

arise, to, קוּם; *hiph.* to arouse.

ark, תֵּיבָה (of Noah, of Moses); אָרוֹן (of the Covenant).

arm, זְרוּעַ (*pl.* זְרוּעִים or זְרוּעוֹת).

ascend, to, עָלָה *qal and hiph.*

assembly, קָהָל.

astonished, to be, שָׁמַם; *pilel ptc.*

מִשׁוּמָם astonished.

attempt, to, נָסָה; *piel* נִסָּה.

authority, הִקָּף, מְמַשְׁלָה.

avenge, to, נָקַם; avenger, נוֹאֵל, מְתַנְקֵם.

awake, to be, קִיץ, קִיץ *hiph.*; עוֹר *in hiph.* to awaken.

awful, נֹרָא, *niph. ptc.* of יָרָא.

base, שָׁפַל *adj.*; baseness, שְׁפָלוּת.

battle, מִלְחָמָה.

be, to, הָיָה. See p. 127.

beast, בְּהֵמָה (generally of cattle);
living thing, חַי.

because, כִּי.

become, to, הָיָה לְ.

bed, מִטָּה.

before, טָרָם (in time); נֶגֶד (in
space); לִפְנֵי.

beginning, תְּחִלָּה, ראש.

behalf of, on, עַל, בְּעֵד.

behold! הִנֵּה, הֵן.

beloved, יָדִיד, דּוֹד, or *ptc. pass.*
אַהֲבָה *gal* of.

between, בֵּין (often with suffixes).

blameless, נָקִי; to be blameless,
נִקְיָה *niph.*

bless, to, כָּרַךְ (to kneel), *in pass. ptc.*
gal, but generally *in piel.* In *hith-*
pacl, to bless or congratulate
oneself.

blessed, to make, אָשַׁר; *piel* אֲשֶׁר.

blessednesses (of), אֲשֶׁרִי *in the*
phrase 'blessed are' as Ps. i. 1.

blessing, בְּרָכָה (*const.* בְּרַכְתָּ).

blood, bloodshed, דָּם (*const.* דָּם;
plur. דָּמִים, *const.* דָּמִי).

blow, to, נָשַׁף, נָפַח; תָּקַע to blow
a trumpet.

bonds, מוֹסְרוֹת *i. c.* מוֹסְרֵי.

book, סֵפֶר (4 ס). See p. 60.

bow, a, קִשְׁתָּ (4 ק).

bow down, to, שָׁחָה; *hithp.*
הִשְׁתַּחֲוָה.

bread, לֶחֶם (4 ל).

break in pieces, to, שָׁבַר; נָפַץ
spec. piel.

breath, נְשָׁמָה, רוּחַ (spirit).

bright, brightly, בְּהִיר.

bring, to, הָבִיא, *hiph. of* בּוֹא to
come; קָרַב *in hiph.*

bring back, to, הָשִׁיב, *hiph. of* שׁוּב
to turn.

bring forth, to, יָלַד (of birth);
הוֹצִיא, *hiph. of* יָצָא (to go out).

brother, אָח, p. 62.

burn, to, בָּעַר.

burnt-offering, עֹלָה.

bury, to, קָבַר.

buy, to, קָנָה; שָׁבַר to buy food.

by, בְּ; בִּיד by means of; אֶצֶל
near.

call, to, קָרָא.

captain, שָׂר, נָגִיד (5, *pl.* שָׂרִים).

carry away, to, שָׁבָה, *hiph.* גָּלָה (to
take away as captive).

cattle, בְּהֵמָה (beast); also מְקָנָה
(possession).

cause, דָּבָר (word, matter); רִיב
(matter of contention).

cease, to, שָׁבַת, חָדַל.

cedar, אֶרְזוֹ (4 א).

censer, מִחְתָּה.

change, to, חָלַף.

charge (trust committed), מִשְׁמֶרֶת.

chastening, מוֹסֵר.

child, יָלַד offspring (4 י); בֶּן son;
יִשְׂרָאֵל children of Israel.

choose, to, בָּחַר; בָּחִיר chosen one.

circuit, תְּקוּפָה, גְּבוּל border.

city, עִיר, see p. 62; קִרְיָה.

clean, טָהוֹר. See pure.

cleansed, to, טָהַר *piel.*

clothe, to, לָבַשׁ.

cloud, עָב, עָנָן (*pl.* עָבִים), שָׁחַק
collective.

column, עֲמוּדָה, תְּמָרָה.

come, to, בּוֹא.

come before, to, קָדַם *piel.*

come near, to, קָרַב.

come up, to, עָלָה.

command, to, צוה *piel*.
 commandment, מצוה.
 commit, to, נָלַל (roll upon, entrust to, עָל), נתן, עָשָׂה, שוּם.
 compass, to, נָקַף *in hiph.*; סָבַב.
 confound, to, בָּלַל.
 congregation, עֵדָה, קָהָל.
 consider, to, בִּין or בִּין.
 constantly, נָצַח (perpetuity).
 continue, to, יָסַף *qal or hiph.*; יָשַׁב (to dwell, abide).
 contrite, נִדְבָּה, *ptc. niph. of דָּבָה*.
 cord, חָבַל (ח 4), יָתֵר (י 4), a tent-cord.
 counsel, עֲצָה (*from יָעַץ*).
 country, אֶרֶץ land, earth (א 4); שָׂדֶה open place, field.
 covenant, בְּרִית.
 cover, to, כָּסָה *piel*.
 create, to, בָּרָא; יָצַר to form or fashion.
 Creator, the, יוֹצֵר.
 crimson, ruddy (of sand) אֶדְמוֹנִי.
 cry, to, קָרָא (to call); שָׁוַע *piel* (to cry for help).
 cry, a, וָעֵקָה.

darkness, חֹשֶׁךְ (ח 4).
 daughter, בַּת. See p. 62.
 day, יוֹם, see p. 62; יוֹמָם daily.
 deal justly, to, עָשָׂה *with מִשְׁפָּט* or צִדְקָה.
 death, מוֹת *const.* מוֹת. See to die.
 deceitful, אֲכֹזֵב (disappointing); בֹּגֵד *ptc.* (untrustworthy).
 declare, to, הִגִּיד *hiph.* (נָגַד to be in front).
 deed, מַעֲשֵׂה.
 delight, to, חִפֵּן.

deliver, to, הִצִּיל, *hiph.* (*passive by niph.*) of נָצַל.
 departure, מוֹצָא, צֵאת (יָצָא).
 depth, עֵמֶק, תְּהוֹם, מְצוּלָה.
 descend, to, יָרַד, *hiph.* הוֹרִיד to let down.
 desire, to, אָוָה *piel and hithp.*; חָמַד.
 desire, *subst.* תַּאֲוָה, חֲמֻדָּה.
 destroy, to, אָבַד *pi. and hiph.*; שָׁחַת *piel*; הִשְׁחִית *hiph.* (שָׁחַת).
 destruction, אִיד, אֲבִדוֹן.
 die, to, מוֹת, *hiph.* (הָמִית) to put to death; מֵתִים the dead.
 disgrace, to, נָבַל *in piel*.
 distress, *subst.* צָרָה.
 do, to, עָשָׂה, פָּעַל.
 do evil, to, חָטָא (to sin); רָעַע *hiph.*
 draw near, to, קָרַב.
 draw out, to, אָרַךְ, *hiph.* to lengthen; מָשַׁךְ (to draw towards).
 dream, to, חָלַם; a dream, חֲלוֹם.
 dry land, יַבְשָׁה, חֲרָבָה.
 dung, דָּמֶן; dunghill, מְדֻמְנָה.
 dust, עָפָר.
 dwell, יָשַׁב (to sit down); גּוּר (to sojourn).

ear, the, אוֹן; dual אוֹנִים, hence *hiph.* הָאֵוִין to give ear.
 earth, אֶרֶץ, אֲדָמָה ground; תֵּבֵל the inhabited earth.
 eat, to, אָכַל.
 end, קֵץ (ק 5) latter part, אַחֲרִית.
 end, to, בָּלָה *qal. intr., pi. trans.*
 endure, to, יָכַל to be able; עָמַד to stand (firmly).
 enemy, אֹיֵב, *qal ptc. of אָיַב* to hate.
 enlighten, to, הָאִיר, *hiph. of אָוַר*.
 envy, to, קִנָּא, *piel of קָנָא*; envy, *subst.* קִנְאָה.

- escape, to, נִמְלֵט (to be smooth);
niph. of מלט to be smooth.
 establish, to, הֵבִין, *hiph. of בין*;
 קוּם, *hiph. of הקים*.
 even, *conj.* אֵף, אֵם; even to, עַד.
 evening, עָרֵב (4 ע).
 ever, for, לְנֶצַח; for ever and ever,
 עוֹלָם וָעֶד.
 every, כָּל- from כּוֹל all, the
 whole. See p. 161.
 evil, רָע *m.*; רָעָה *f.*
 exalt, to, רוּם (to be high), *pil.*
 הִרִים, *hiph. of רוּם*.
 excellent, to be, שָׁנַב *in niph.*
 excellent, אֲדִיר, יָתֵר.
 exult, to, גִּיל.
 eye, an, עֵין, *const. dual עֵינִים*.
 face, פָּנִים, *pl. of פָּנָה**; *const. פָּנִי*.
 fail, to, אָבַד to perish; כָּלָה to
 come to an end.
 faithfulness, אֱמוּנָה.
 fall, to, נָפַל.
 falsehood, שָׁקֵר (4).
 father, אָב, p. 62.
 fear, to, יָרָא.
 fearful, יָרֵא.
 fiery, say of fire, אֵשׁ.
 fight, to, לָחַם (to devour).
 fill, to, מָלָא.
 find, to, מָצָא.
 finish, to, כָּלָה *piel of כָּלָה*.
 fish, *subst.* דָּג, *pl.* דָּגִים.
 flame, לֶהָב, לָהֵב.
 flee, to, בָּרַח, נוּם, נָדָד.
 flesh, בָּשָׂר.
 flock, עֶדֶר herd (4 ע); צֹאן sheep.
 flood, מַבּוּל (the Deluge); נָהָר.
 flow, to, זָב, זָבַח.
 follow, to, רָדַף.
 food, אָכַל (4 א).
 fool, foolish; אָוִיל (wicked); בָּסִיל
 (unwise); נָבֵל (worthless).
 foot, רֶגֶל (4 ר).
 forget, to, שָׁכַח.
 forsake, to, עָזַב.
 fourfooted, הִלָּךְ עַל אַרְבַּע.
 friend, רֵעַ (*pl.* רֵעִים).
 fruit, פֶּרִי (4 פ or פֶּ).
 fulfil, to, כָּלָה *piel*, מָלָא *spec. piel*.
 full, to be, שָׂבַע; to become full,
 מָלָא.
 furnace, כּוּר; עֲלִיל (crucible);
 כִּבְשָׁן (burning-place).
 garden, גֵּן (5, *pl.* גִּנִּים).
 garment, בְּגָד covering (4 ב);
 לְבוּשׁ clothing; כְּתָנִית or כְּתֹנֶת
 coat.
 garrison, מִצָּב or מִצָּבָה.
 gate, דֶּלֶת, דִּלְתִּים (4 ד, *dual*).
 gather, to, אָסַף; to gather to-
 gether, קָהַל *hiph.*
 generation, דּוֹר.
 Gentile, גּוֹי (*pl.* גּוֹיִם).
 gift, מִנְחָה, מִתְּנָה offering.
 give, to, נָתַן.
 give to wife, to, נָתַן (לְ) אִשָּׁה.
 glad, to be, גִּיל to exult; שִׂמְחָה
 to be cheerful.
 glide, to, הִלָּךְ *piel*.
 glorify, to, כָּבֵד *piel (niph. for pass.)*.
 glory, תְּפָאֶרֶת, כְּבוֹד.
 glory, to (make a boast), הִתְפָּאֵר,
 פָּאֵר *hithp. of פָּאֵר*.
 go, to, הָלַךְ, בּוֹא, יָלַךְ.
 go forth, to, יָצָא.
 go hence, to, הָלַךְ, יָצָא sometimes
 מִזֶּה.
 goat, עֵז (5, *pl.* עִזִּים).
 God, אֱלֹהִים, *with sing. verbs*; אֵל.

gold, **זָהָב**, **פָּז**, fine gold.
 good, **טוֹב**.
 good, to do, **יָטַב** *hiph.*
 goodness, **חֶסֶד** (4 ח).
 grace, **חֵן** (5 ח).
 grass, **דָּשָׁא** tender grass ; **חֲצִיר**
 herbage.
 great, **גָּדוֹל**.
 great, to be, **גָּדַל** or **גִּדַּל**, *in hiph.*
 to make great ; **שָׁנָא** *hiph.* to be-
 come great (*rare*).
 greatly, **מְאֹד**.
 grow, to **גָּדַל**.
 guide, to, **נָהַל**, *piel of נָהַל* to move ;
ptc. **מְנַהֵל** a guide.
 handmaid, **אִמָּה**, **שִׁפְחָה** maid-
 servant.
 happy (art, is, etc.), **אֲשֶׁרִי** (*const.*)
 blessings upon. See **blessed**.
 harp, **כַּנּוֹר**.
 harvest, **קַצִּיר**.
 haste, to, **חָיַשׁ**.
 hate, to, **שָׂנֵא**.
 head, **רֹאשׁ** (*pl.* **רִאשִׁים**).
 heal, to, **רָפָא** *qal and piel.*
 hear, to, **שָׁמַע**.
 hearken, to, **הִאָּזִין**, *hiph.* (**אָזַן**) ; **קָשַׁב**.
 heart, **לֵב**, (**לֵב**) (5 ל).
 heaven, **שָׁמַיִם**.
 heed, to take, **שָׁמַר** *qal or niph.*
 help, *subst.* **עֲזָרָה** (4 ע), **עֲזָרָה**.
 herb, **דָּשָׁא** tender grass ; **עֵשֶׂב**
 vegetation (4 ע).
 heritage, **נַחֲלָה**, **יְרוּשָׁה**.
 hero, **גִּבּוֹר חַיִל** mighty one ;
 mighty one of strength.
 hide, to, **סָתַר** *gen. in hiph.*
 high place, **בִּמְהָ**, *gen. pl.* **בִּמְוֹת** ;
מָרוֹם height generally.
 high priest, **כֹּהֵן הָרֹאשׁ** (head-
 priest) ; **כֹּהֵן גָּדוֹל** (great priest).

holiness, **קִדְּשׁ** (4 ק).
 holy, **קָדוֹשׁ**.
 honour, to, **כָּבֵד** (to be weighty),
in piel.
 hope, to, **קָוָה** *piel* ; hope, *subst.* **תְּקוּוָה**.
 horn, **קֶרֶן** (4 ק) ; **קָ' הָרִים** to 'exalt
 the horn,' i.e. to give power
 or dignity : in music, **קָרַן** or
שִׁפָּר.
 horse, **פָּרָשׁ**, **סוּם**.
 house, **בֵּית**. See p. 62.
 how ? **מָה**, **אֵיךְ**.
 how long ? **עַד-מָתַי**.
 humble, **עָנִי** (*pl.* **עֲנִיִּים**).
 hungry, to be, **רָעַב** (ל) for).
 hurt, to, **פָּלַם** *hiph.* ; **רָעַע** *hiph.*
 hurt, *subst.* **פִּגְעָרָע** stroke of evil.
 husband, **אִישׁ** (man) ; **בַּעַל** (lord).
 idols, **אֱלִילִים** *pl. m.* ('things of
 nought').
 image, **מַצֵּבָה**.
 immortality, **חַיֵּי נֶצַח**. (See p. 240
note.)
 impel, to, **נָדַח** ; *gen. hiph.* **הִדְרִיחַ**.
 incline, to, **נָטָה** to stretch ; *gen.*
hiph. **הִטָּה**.
 increase, to, **יָסַף** *qal, hiph.* (by
 addition) ; **גָּדַל** *hiph.* (by growth).
 increase, *subst.* **יְבוּל** produce ;
פְּרִי תְבוּאָה fruit, profit.
 indignation, **זַעַם**.
 inherit, to, **יָרַשׁ**, **נָחַל**.
 inheritance. See **heritage**.
 iniquity, **עוֹן** (*const.* **עֲוֹן**).
 innocency, **נְקִיּוֹן** ; **תָּמָה** integrity.
 instead of, **תַּחַת**.
 instruction, **מוֹסֵר** *m.*
 iron, **בַּרְזֵל**.
 is, there, **יֵשׁ**.
 is not, there, **אֵין**, p. 142.

- jest, to, צַחַק, שַׂחַק.
- jewel, כְּלִי (pl. כְּלִים), סִגְלָה, 'peculiar treasure.'
- journeying, מַפֵּעַ.
- joy, subst. גִּיל; rejoicing, מְשׁוֹשׁ.
- judge, to, שָׁפַט; qal ptc. שׁוֹפֵט a judge.
- judgment, מִשְׁפָּט.
- just, צַדִּיק.
- just, to be; to deal justly, צָדַק; in piel and (generally) hiph. to make or declare just.
- keep, to, שָׁמַר.
- kill, to, הָרַג; הִמִּית, hiph. of מוֹת; to slaughter, שָׁחַט (for food).
- kindness, חֶסֶד; to show kindness, הִחֲסִיד hiph. (עם to).
- king, מָלַךְ (מ 4); to make king, הִמְלִיךְ hiph.
- kingdom, מַלְכוּת.
- knee, כָּרַךְ (4, dual כְּרָכִים).
- know, to, יָדַע; inf. const. יִדְעַת knowledge.
- ladder, סֻלָּם.
- lament, to, סָפַד (to smite, as the breast), נָהָה.
- lamentation, מִסְפָּד, קִינָה.
- lamp, נֵר.
- law, תּוֹרָה.
- lay (song), זָמַר.
- laziness, עֲצָלָה.
- leaf, עָלָה (6, const. עֲלֵה).
- learn, to, לָמַד; piel to teach.
- leave, to, יָתַר hiph. to let remain over; עָזַב to forsake.
- left hand, שְׂמָאל; to turn to the left, הִשְׁמִיל hiph.
- length, אָרָךְ.
- lest, בִּלְתִּי, בִּלְתִּי.
- lie down, to, שָׁכַב; רָבִין to crouch.
- lie, to (speak falsely), כָּזַב gen. piel; שָׁקַר piel.
- lift up, to, נָשָׂא; הָרִים, hiph. of רָם.
- light, אֹר.
- lion, lioness, אַרִּי m., אַרְיָה m., לְבִיא c.; שַׁחַל young lion.
- little, קָטָן; קָטַן; a little מְעַט.
- little, to be, קָטָן.
- live, to, חָיָה; in piel, to preserve alive; חָי adj. living.
- lodge, to, לָוִן, לִוֵּן.
- long (adj.), אָרָךְ, const. אָרָךְ.
- long-suffering, אָרָךְ אַפִּים, רַחוּם.
- look upon, to, רָאָה.
- lord, אֲדֹנָי (אֲדֹנִי).
- LORD, the, יְהוָה, p. 41.
- lose, to, אָבַד; perish אָבַד.
- lot, גּוֹרֵל.
- love, to, אָהַב love, subst. אֲהָבָה.
- make one's bed, to, הִצִּיעַ, hiph. of יָצַע to strew.
- man, אָדָם a human being; אִישׁ a male person, also husband; אָנוּשׁ a mortal.
- manslayer, רָצַח, qal ptc. of רָצַח.
- many, רַב, pl. רַבִּים, fem. רַבָּה, pl. רַבּוֹת.
- matter (thing), דָּבָר.
- meditate, to, הִגָּה (לְ, בְּ, on).
- merciful, חַסִּיד; רַחוּם pitiful.
- mercy, חֶסֶד; the mercy-seat, כַּפֹּרֶת.
- midst, תְּוֹךְ, const. תּוֹךְ; in the midst of.
- mighty, גִּבּוֹר.
- minister, to, שָׁרַת, piel of שָׂרַת.
- miracle, אֹת sign (pl. אֲתוֹת); מוֹפֵת wonder.
- miserable, עָמַל.
- missing, to be, עָדַר in niph. (in qal, to arrange, muster). So פָּקַד niph.

mist, עָרַפֶּל ; vapour ; טַל.
mistress, נִבְרַת opposed to servant ;
בַּעֲלָה possessor.

mockery, לַעַג.
moon, יָרֵחַ ; לְבָנָה ; month, יָרֵחַ.
morrow. See to-morrow.
Most High, the, עֶלְיוֹן.
mother, אִם. See p. 62.
mount, mountain, הָר (5, pl. הָרִים).
mourning, אֲבֵל (w. suff. אֲבֵלִי).
mouth, פֶּה, const. פִּי, pl. פִּיּוֹת. See
p. 62.
move, to (advance), הִתְנַהֵּל, hithp.
נָהַל.
murderer, רָצֵחַ, gal ptc. of רָצַח.
murmur, to, גָּלָה niph., הִלִּין, hiph.
of לִין or לִין ; murmurer, ptc. מְלִין ;
murmurings, הִלָּנוֹת.

name, a, שֵׁם, w. suff. שְׁמִי, שְׁמֵכֶם, שְׁמוֹת, const. שְׁמוֹת.
nation, גּוֹי, עם and עַם people.
near, to be, קָרַב to bring near, gal
and hiph. ; near, adj. קָרוֹב.
night, לַיִל generally with הָ.
nostrils, אֲפִידִים dual.
not, לֹא, בִּלְי, אֵל. See p. 141 ; 'there
is not,' אֵין (const. of אֵין).
nought, אָפַס (cessation) ; for
nought, חֲנָם.

observe, to, שָׁמַר.
obtain, to, הִפִּיק, hiph. of פִּיק ; הִשִּׁיג,
hiph. of נִשַּׁג.
offer, to, זָבַח (to sacrifice) ; הִעֲלָה,
hiph. of עָלָה (to cause to go up).
offering, an, קָרְבַּן (brought near) ;
מִנְחָה (presented) ; זָבַח (sac-
rifice).
oil, שֶׁמֶן.
on behalf of. See behalf.

oppressed, עָשָׂק, gal ptc. pass. of
עָשָׂק.

orphan, יָתוֹם.
other, אֲחֵר.
oven, תַּנּוּר.
overthrow, subst. מַהפֶּכֶה.

pass away, to, עָבַר.
path, אֶרֶץ, מַסְלָה.
peace, שָׁלוֹם.
people, a, עַם ; לְאוֹם (nation).
perfect, תָּמִים ; שָׁלֵם finished,
whole.
perhaps, אֲיֵלִי.
perish, to, אָבַד.
pillar, עַמּוּד.
pit, בּוֹר (cistern, as opposed to בְּאֵר
springing well).
pitcher, כַּד (5).
place, subst. מְקוֹם.
place, to, שוּם or שִׁים.
plant, to, נָטַע ; a plant, נֹטֵעַ.
plunder, to, בָּזַז.
poor, עָנִי ; דָּל ; אֲבִיוֹן.
poor, to make, הוֹרִישׁ, hiph. of יָרַשׁ.
portion, חֵלֶק (4 חָ).
possession, מִקְנָה ; נַחֲלָה (inheri-
tance).
possession, to get, יָרַשׁ.
pour forth, as of music, הִפִּיעַ,
hiph. of נָבַע.
power, כֹּחַ (strength) ; חֵיל (also
virtue, courage, wealth).
praise, to, הִלֵּל piel (הָלַל to be
bright) ; praise, subst. תְּהִלָּה.
precious, יָקָר.
present (at hand), קָרוֹב.
pride, נִאֲוָה.
priest, כֹּהֵן (pl. כֹּהֲנִים) ; priesthood,
כֹּהֲנָה.
prize, to, הוֹקִיר, hiph. of יָקַר.

- prophet, **נָבִיא**; a seer, **חֹזֶה** (*ptc. of חֹזֶה*).
- prosper, to, **צָלַח**; *hiph. to cause to prosper, הִצְלִיחַ*.
- prove, to, **בָּחַן** (*to test*).
- prudence, **עֲרָמָה**.
- prudent, to be, **הִשְׁכִּיל**, *hiph. of שָׁכַל*.
- punish, to, **הָכָה**, *hiph. of נָכָה*.
- pure, **בָּר**, **טָהוֹר** (*chiefly used of gold*).
- pursue, to, **רָדַף**.
- quail, *subst.* **שָׁלוּ** (*collective*).
- queen, **מַלְכָּה**, **נְבִירָה**, **נִשְׁלָה**.
- rain, **מָטָר**, (4) **נָשָׂם**.
- ram, **אֵיל**, *pl.* **אֵילִים**.
- ray, **נֶגֶה**, (4) **נֶגֶה**.
- reach, to, **הִגִּיעַ**, *hiph. of נָגַע to touch*.
- reap, to, **קָצַר**; reaper, *ptc.* **קֹצֵר**.
- rebuke, *subst.* **חֲרָפָה**.
- receive, to, **קָבַל** *piel*; **לָקַח** *to take*.
- reckon, to, **חָשַׁב**, **סָפַר**.
- recompense, a, **נִמּוּל**, *m.* See render.
- reconcile, to, **כָּפַר**, *piel of כָּפַר to cover*.
- refreshed, to be, **נִפְּשׁ**; *inf.* **הִנְפִּישׁ**; *niph. of נִפְּשׁ*.
- refuge, **מַחְסֶה**.
- regard, to, **הִקְשִׁיב**, *hiph. of פָּנָה* **קִישַׁב** *to sharpen (the ear), hearken*.
- rejoice, to, **שִׂמַּח**, **גִּיל** or **גִּיל**.
- remember, to, **זָכַר**.
- remove, to, **הִסִּיר**, *hiph. of סָר*.
- rend, to, **פָּרַם**, **קָרַע**.
- render, to, **הִשִּׁיב**, *hiph. of שָׁב to return*. For 'render recom-
- pense,' say 'render according to the work.' **נָמַל**.
- reproach, *subst.* **חֲרָפָה**, *pl.* **חֲרָפוֹת**.
- requite, **נָמַל**. See render.
- rest, to, **שָׁכַח**; *in hiph. to give rest*.
- rest, **מְנוּחָה**, **מָנוּחַ**.
- return, to, **שָׁב** *qal (gen. intrans.) and hiph. (trans.)*.
- riches, **עֲשִׂיר**; to make rich, **הִעֲשִׂיר**, *hiph. of עָשָׂר*.
- right, the, **יָשָׁר**, **יָשָׁר**.
- right hand, the, **יְמִין**.
- righteous, **צַדִּיק**.
- righteousness, **צִדְקָה**.
- rise, to, **קָם**.
- rock, **סֶלַע**, **צוּר**.
- root, a, **שָׁרֵשׁ**, (4) **שָׁרֵשׁ**.
- root, to take, **הִשְׁרִישׁ**, *hiph. of שָׁרֵשׁ*.
- ruin, **מַחְתָּה**.
- rule, to, **מָשַׁל**, **רָדָה**.
- Sabbath, **שַׁבָּת**.
- sacrifice, **זָבַח**, (4) **זָבַח**.
- safety, **יָשַׁע**, (4) **יָשַׁע** or **יָשַׁע**.
- sand, **חֹל** (*collective*).
- save, to, **הוֹשִׁיעַ**, *hiph. of יָשַׁע*. See also deliver.
- say, to, **אָמַר**.
- scorn, **לָעַג**.
- screen (covering), **סִתָּה**, (4) **סִתָּה**.
- season, **עֵת**, *pl.* **עֵתוֹת**, **מוֹעֵד**.
- seduce, to, **הִתְעָה**, *hiph. of תָּעָה*; *impf. apoc.* **תִּתְעָה**.
- seed, **זֶרַע**, (4) **זֶרַע**.
- seek, to, **בָּקַשׁ**, *piel of בָּקַשׁ*.
- seem, to, **נִחְשַׁב**, *niph. of חָשַׁב (to be regarded as)*. Often rendered by the phrase 'to be in the eyes of.'
- seize, to, **אָחַז**, **חָזַק** *hiph.*

- sell, to, **מָכַר**.
 send, to, **שָׁלַח**.
 sepulchre, **קֶבֶר** (4 ק).
 serpent, **נָחָשׁ**.
 serve, to, **עָבַד**; servant, **עֶבֶד** (4 ע);
 service, servitude, **עֲבֹדָה**.
 set, to, **שָׂם** or **שָׂמוּ**.
 seven, **שִׁבְעָה**; seventh, **שִׁבְעִי**.
 shade, **צֶל** (5 צ).
 Sheol, **שְׁאוֹל**.
 shepherd, **רֹעֶה**, *gal ptc. of רָעָה* to feed.
 shine, to, **אָוַר**; **הִזְהִיר**, *hiph. of זָהַר* to shine forth.
 shoulder, **שֵׁכָם** (*w. suff. שִׁכְמִי*).
 show, to, **הִגִּיד**, *hiph. of נָגַד*.
 sickness, **מַחֲלָה**.
 silent, to be, **דָּמָה**.
 silent, **דִּמְיָה** (*lit. silence*).
 silver, **כֶּסֶף** (4 כ).
 sin, **חַטָּא**; sinner, **חַטָּאִים**, *pl. חַטָּאִים*.
 sister, **אָחוֹת**.
 skin, **עוֹר**.
 sleep, to, **יָשָׁן**; sleep, *subst.* **שֵׁנָה**.
 slowly, gently, **לֵאט**; slow to wrath, **אָרַךְ אַפַּיִם**.
 sluggard, **עָצֵל**; *adj.* slothful.
 small, **קָטָן**, **קָטִין**.
 smoke, **עָשָׁן**.
 snow, **שֶׁלֶג**.
 so, **כֵּן**.
 soil, **שָׂדֶה**.
 son, **בֶּן**, *see p. 62*.
 song, **שִׁירָה**, **שִׁיר**.
 soul, **נֶפֶשׁ** (4 נ).
 sow, to, **זָרַע**.
 spark, **שִׁבְיָה**; sparks, **בְּנֵי יִשְׁפָּה** (*offspring of burning coal*).
 speak, to, **דָּבַר** *mostly in piel*.
 speech, **אָמַר**, **דָּבַר**, **מִלָּה**, *pl. מִלִּים*.
 spirit, **רוּחַ**.
 spread out, to, **נָתַח**.
 stand, to, **עָמַד**.
 star, **כּוֹכַב**.
 station, **מָצֵב**.
 stay oneself, to, **נִסְמָךְ**, *niph. of סָמַךְ*.
 steadfast, to be, **אָמִין** (*to be strong*)
esp. in hithpael.
 step, *subst.* **פֶּעַם** (*pl. פְּעָמִים*), **מִצְעֵד**.
 stoop, to (*descend*), **יָרַד**.
 storm, **סִעָרָה**.
 stranger, **גֵּר**.
 stream, **נָחַל**, **נָהָר**.
 strength, **כֹּחַ**, **חֵיל**.
 stretch forth, to, **נָטָה**.
 strong, **חָזָק**, **בְּבִיר**, **עוֹ** (*pl. עֲזִים*).
 strong, to be, **חָזָק**, *in hiph. to strengthen, hithp. to show one-self strong*.
 stubble, **קֶשׁ**, *m. (5)*.
 subject, to be, **כָּנַע**, *niph.*
 subside, to, *see p. 233 note*; **נִגְרַע**
niph. (נָגַר to take off).
 sun, the, **חַמָּה**, **שֶׁמֶשׁ** (*poet.*), **הָרָם**.
 support, to, **סָמַךְ**.
 sustain, to, **בָּלָל**, *piel of בּוֹל*
to hold or measure.
 swear, to, **נִשְׁבַּע**, *niph. of שָׁבַע*,
from שָׁבַע seven.
 sword, **חֶרֶב** (4 ח).
 table, **שֻׁלְחָן**; tablet, **לִיחַ**, *pl. לִיחֹת*,
לִחָה.
 take, to, **לָקַח**, **לָקַח**, **לָקַח**.
 take heed, to, **שָׁמַר**, **קָשָׁב**, *hiph.*
 take hold, to, **הִחְזִיק**, *hiph. of חָזַק*
אָחַז (*w. אָחַז, אָחַז or אָחַז*).
 take up, to, **עָלָה**, **נָשָׂא**, *hiph.*
 temper, to, **הִקָּל**, *hiph. of קָלַל*.
 tempest, **שִׁעָרָה**, **שִׁעָרָה**.
 temptation, **מִסָּה**.

ten, עֶשֶׂר. See pp. 135, 136.

tender, רַךְ (5).

tent, tabernacle, מִשְׁכָּן, אֹהֶל.

thanks, to give, הוֹדָה, *hiph.* of יָדָה; *impf.* יוֹדֶה.

thanksgiving, תּוֹדָה.

there, therein, שָׁם.

therewith ('with it' according to the sense), בּוֹ, בָּהּ, עִלָּיו, *etc.*

thing, a, דְּבָר (word).

this, these, זֶה, זֵאת, אֵלֶּה.

thought, עֲשֵׂתָנָה; (scheme, plan) מִזְמָה.

throne, כִּסֵּא (pl. בְּסִאוֹת).

thrust through, to, דָּקַר.

timbrel, תּוֹף.

time, עֵת (5); a set time, מוֹעֵד.

to and fro. Say 'going and returning.'

to-morrow, בַּיּוֹם מָחָר.

top, רֹאשׁ. See head.

torment, נָגַע; חָבַל, *pl.* חֲבָלִים.

touch, to, נָגַע.

towards, אֶל, מוֹל (forepart, front, *subst.* as *prep.*).

transgressor, פָּשַׁע, *ptc.* of פָּשַׁע (*pl.* פֹּשְׁעִים).

tree, עֵץ (3, *pl.* עֲצִים), *often* collective.

trial, to make, צָרָה, בָּחַן.

tribe, שֵׁבֶט, staff or sceptre; (4) נֵשׁ, מִטָּה (branch).

trouble, צָרָה, עָמַל, רָע.

trumpet, שׁוֹפָר.

trust, to, אָמַן, בָּטַח.

truth, אֱמֶת, *w. suff.* אֱמֶתוֹ.

turn, to, שׁוּב.

turn away, to, סוּר *qal* (*intrans.*), *hiph.* (*trans.*).

tyrant, נֹגֵשׁ (*ptc.* of נָגַשׁ).

under, תַּחַת.

unfortunate, אָבַד, *ptc.* of אָבַד.

unintentionally, בְּבִלְיִדְעָה.

unseen, נִרְאָה (*niph.* *ptc.* of רָאָה) *with* אֵין.

until, עַד.

uphold, to, סָמַךְ, תָּמַךְ.

upon, עַל.

upright, יָשָׁר.

violence, מְרוּצָה, חָמָס.

visit, to, פָּקַד.

visitation, פְּקֻדָּה.

voice, קוֹל (*pl.* קוֹלוֹת).

walk, to, הֵלֵךְ, *often* *hithpael*.

want, to, חָסַר.

war, מִלְחָמָה.

warrior, גִּבּוֹר, אִישׁ מִלְחָמָה.

watch over, to, צָפָה (to view as from a distance), *qal* or *piel*; שָׁמַר (to guard).

water, מַיִם (*const.* מֵי).

wave, גָּל (5) מִשְׁבָּרִים (*only in pl.*) breakers.

way, דֶּרֶךְ (4).

well, *subst.* בּוֹר, בְּאֵר (see pit).

well with, to be, יָטַב, *esp. in* *hiphil* (הִיטִיב).

whence? מֵאֵינן.

wherewith? בְּמָה.

whirlwind, סוּפָה, גִּלְגִּל.

white, לָבָן.

whither? אֵנָה.

whole, כָּל; the whole of כָּל־.

whosoever, כָּל every one, (*often* *with ptc.*); מִי.

wicked, רָשָׁע.

wickedness, רָשָׁעָה, רִשְׁעָה.

wife, אִשָּׁה. See p. 62.

wilderness, מִדְבָּר, יְשִׁימוֹן.

will, *subst.* רָצוֹן, חֲפִיץ.

wind, רוּחַ.

wisdom, חֵכְמָה.

wise, חָכָם.

witness, a, עֵד; (1, pl. עֵדִים) witness
(testimony), עֵד or עֵדָה; the
Testimony, עֵדוּת.

witness, to bear, עִיד.

woe, אָוִי.

woman, אִשָּׁה. See p. 62.

word, דְּבָר.

work, פָּעַל, מַעֲשֵׂה.

work, to, עָשָׂה.

world, תֵּיבֵל (inhabited world).

worms, רֶמְסָה coll.; תּוֹלְעָה earthworm.

worthy, יָקָר (a worthy person, אִישׁ
חַיִּל); to be worthy of, יָקָר with
לְ.

wrath, אַף, אַפִּים (nostrils); חֶמָה
(heat); קֶצֶף (of Divine wrath).

wretched, אֲבִד.

write, to, כָּתַב, סָפַר; ptc. סוֹפֵר
writer, scribe.

wrong, subst. חָמָס, עֲוֹנָה.

young man, נָעַר, עֶלָם, בָּחוּר.

youth, יְלָדוּת f.; נְעוּרִים m. pl. as
abstract.

zealous, to be, קָנָא, piel (לְ for).

PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

For Names prefixed to O. T. books, see p. 310.

Aaron, אֶהְרֹן.

Abel, הֶבֶל.

Abner, אֲבִינֵר.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

Absalom, אַבְשָׁלוֹם.

Adam, אָדָם.

Adonizedek, אֲדֹנִי-צֶדֶק.

Amalekite, עַמְלֵקִי.

Arabia, עֵרַב.

Arphaxad, אַרְפַּכְשָׁד.

Assyria, אַשּׁוּר.

Azariah, עֲזַרְיָה.

Baal, בַּעַל.

Babel, Babylon, בָּבֶל.

Bethlehem, בֵּית לֶחֶם.

Bethshemesh, בֵּית-שֶׁמֶשׁ.

Cain, קַיִן.

Caleb, כָּלֵב.

Canaan, כְּנָעַן.

Carmel, כַּרְמֶל.

Chaldees, כַּשְׁדִּים.

Charan, חָרָן.

Cush, כּוּשׁ (Ethiopia).

Cyrus, כּוּרֻשׁ.

David, דָּוִיד, דָּוִד.

Eden, עֵדֶן.

Edom, אֶדוֹם.

Egypt, מִצְרַיִם; Egyptian, מִצְרִי.

Elijah, אֵלִיָּהוּ, אֵלִיָּה.

Esau, עֵשָׂו.

Ethiopia. See Cush.

Euphrates, פָּרָת.

Eve, חַוָּה.

Gibeon, גִּבְעוֹן.

Gilboa, גִּלְבָּעַ.

Gilead, גִּלְעָד.

Goliath, גִּלְיָת.

Hagar, הָגָר.

Ham, חָם.

Hananiah, חֲנַנְיָה.

Haran. See Charan.

Hebrew, עִבְרִי.

Hebron, חֶבְרוֹן.

Hermon, חֶרְמוֹן.

Hezekiah, חֲזַקְיָהוּ.

Isaac, יִצְחָק.

Ishbosheth, אִישׁ-בִּשְׁתַּת.

Israel, יִשְׂרָאֵל.

Jacob, יַעֲקֹב.

Japheth, יַפֶּתֿ.

Jashar, יָשָׁר.

Jeroboam, יֵרֹבָעָם.

Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַיִם).

Jesse, יֵשִׁי.

Jesus, יֵשׁוּעַ.

Joab, יוֹאָב.

Jonathan, יְהוֹנָתָן.

Jordan, יַרְדֵּן (*generally with art.*).

Joseph, יוֹסֵף.

Judah, Judas, יְהוּדָה.

Laban, לָבָן.

Lebanon, לְבָנוֹן (*often with art.*).

Lot, לוֹט.

Maccabæus, מַקָּבִי.¹

Manasseh, מְנַשֶּׁה.

Mattathias, מַתַּתִּיָּה.

Mephibosheth, מִפְּיִבִּשֶׁת.

Mesopotamia, מֶּסֹפּוֹטָמִיָּה.²

Mishael, מִישָׁאֵל.

Moab, מוֹאָב.

Modin, מוֹדִיעִין.

Moses, מֹשֶׁה.

Nabal, נָבָל.

Nebuchadnezzar, נְבוּכַדְנֶאצַּר.³

Noah, נֹחַ.

Palestine, פְּלִשְׁתִּי (land of the Philistines).

Persia, פָּרַס.

Pharaoh, פַּרְעֹה.

Philistine, פְּלִשְׁתִּי.

Phinehas, פִּינְחָס.

Rachel, רָחֵל.

Rebekah, רִבְקָה.

Rehoboam, רְחֹבָעָם.

Reuben, רְאוּבֵן.

Sarah, שָׂרָה.

Saul, שָׂאוּל.

Seth, שֵׁת.

Shechem, שֶׁכֶם.

Shem, שֵׁם.

Simeon or Simon, שִׁמְעוֹן.

Sinai, סִינַי.

Solomon, שְׁלֹמֹה.

Zedekiah, צִדְקִיָּהוּ.

Zion, Sion, צִיּוֹן.

Zoar, צוֹר.

¹ So Ewald, from מַקָּבִי 'a hammer' (compare Charles *Martel*); others write מִכְבִּי as from the initial letters of יְהוָה גְּאֻלִּים מִי־כְמֹכָה *who is like Thee among the gods, Jehovah?* Exod. xv. 11.

² 'Aram (Syria) of the two Rivers.' ³ In Jeremiah and Ezekiel נְבוּכַדְרֶאצַּר *Nebuchadnezzar*.

BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

ENGLISH TITLE.	HEBREW TITLE.	ENGLISH TITLE.	HEBREW TITLE.
THE LAW.	תּוֹרָה	Micah	מִיכָה
Genesis ¹	בְּרֵאשִׁית	Nahum	נַחֻם
Exodus ¹	שְׁמוֹת	Habakkuk	חַבְקֻק
Leviticus ¹	וִיקְרָא	Zephaniah	צְפַנְיָהוּ
Numbers ¹	בְּמִדְבָּר	Haggai	חַגִּי
Deuteronomy ¹	דְּבָרִים	Zechariah	זְכַרְיָה
		Malachi	מַלְאכִי
THE PROPHETS.	נְבִיאִים	THE WRITINGS ⁴ .	כְּתוּבִים
Joshua ²	יְהוֹשֻׁעַ	Psalms	תְּהִלִּים
Judges	שׁוֹפְטִים	Proverbs ¹	מִשְׁלֵי
1 Samuel	שְׁמוּאֵל א'	Job	אִיּוֹב
2 Samuel	שְׁמוּאֵל ב'	Song of Solomon ⁵	שִׁיר הַשִּׁירִים
1 Kings	מְלָכִים א'	Ruth	רוּת
2 Kings	מְלָכִים ב'	Lamentations ¹	אֵיכָה
Isaiah ³	יִשְׁעְיָהוּ	Ecclesiastes	קֹהֶלֶת
Jeremiah	יִרְמְיָהוּ	Esther	מְגִלַּת אֶסְתֵּר
Ezekiel	יְחֶזְקֵאל	Daniel	דָּנִיֵּאל
Hosea	הוֹשִׁעַ	Ezra	עֶזְרָא
Joel	יוֹאֵל	Nehemiah	נְחֻמְיָה
Amos	עָמוֹס	1 Chronicles	דְּבָרֵי הַיָּמִים א'
Obadiah	עוֹבַדְיָה	2 Chronicles	דְּבָרֵי הַיָּמִים ב'
Jonah	יוֹנָה		

¹ Hebrew name taken from the first word or phrase of the Book.

² Joshua to 2 Kings, inclusive, 'the former prophets' נְבִיאִים רִאשׁוֹנִים.

³ Isaiah to Malachi, 'the latter prophets' נְבִיאִים אַחֲרֹנִים. ⁴ Gr. 'hagiographa.'

⁵ 'Song of Songs' to Esther, inclusive, 'the five rolls' חֲמִשׁ מְגִלּוֹת.

ALPHABETICAL INDEX.

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